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The Ambassador: 1941

Assumption College

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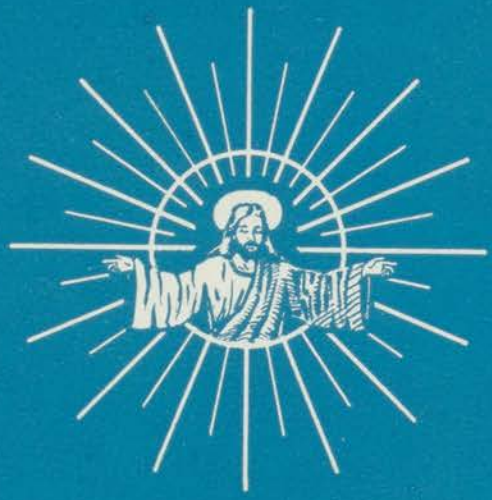
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IN NOMINE PATRIS

"Have above all things
Charity, which is the
bond of Perfection"

Col. 3: 14



ET FILII

THE NINETEEN FORTY ONE

AMBASSADOR



ET SPIRITUS SANCTI

PUBLISHED BY THE STUDENTS OF

ASSUMPTION

COLLEGE

WINDSOR, ONTARIO, CANADA



FOREWORD

Fleecy white clouds float lazily in a blue sky changing into countless shapes and forms while graceful metamorphosis takes place. They appear in somber grey which soon changes into deepest ebony and after the elements have rent the earth with thunder, lightning and rain, the sun appears transforming these gaseous bodies into objects of irridescent splendour. So may the clouds change but mankind never changes. Since the beginning of time man, bereft of his innocence has been moved by some inner instinct to seize; to cheat; to kill his fellow men and thus being imbued with the will to power, nations have arisen against one another and their antagonism has rocked the world to the sorrow and suffering of the multitudes.

The once peaceful countrysides of Europe continue to be theatres of violent and bloody warfare; the spirit of evil marches forward seeking place and power at the cost of human freedom. The emotions of the peoples of both sides of the world have been aroused and many are the broken hearts, the smashed hopes and the wrecked lives of these peoples.

And above this mortal storm is heard a voice—His voice in impassioned, surging cry —"Peace! Have charity toward your fellow men." But mankind heeds not that cry and a hundred thousand men continue to kill each other while the rest of the world flounders in a sea of idle talk about a man-made peace. "What fools these mortals be!"

Man must learn to turn toward God in order to secure a lasting and enduring peace. The heavenly Prince of Peace in all the refulgence of His glory is faith's guiding light upon a hill; the only hope and salvation mankind has left in the world it has all but destroyed.

May the following words fully express the theme of the nineteen hundred and forty-one Ambassador:

"I am the Way, the Truth, the Light."

DEDICATION

To

THE LATE REVEREND VINCENT I. DONNELLY, C.S.B.

A True Exemplifier of the

Spirit of Charity,

This volume is respectfully

dedicated.



CONTENTS

EDITORIALS

ADMINISTRATIVE OFFICERS

CANDIDATES FOR DEGREES

UNDERGRADUATES

CHRISTIAN CULTURE

WAYS OF EXPRESSION

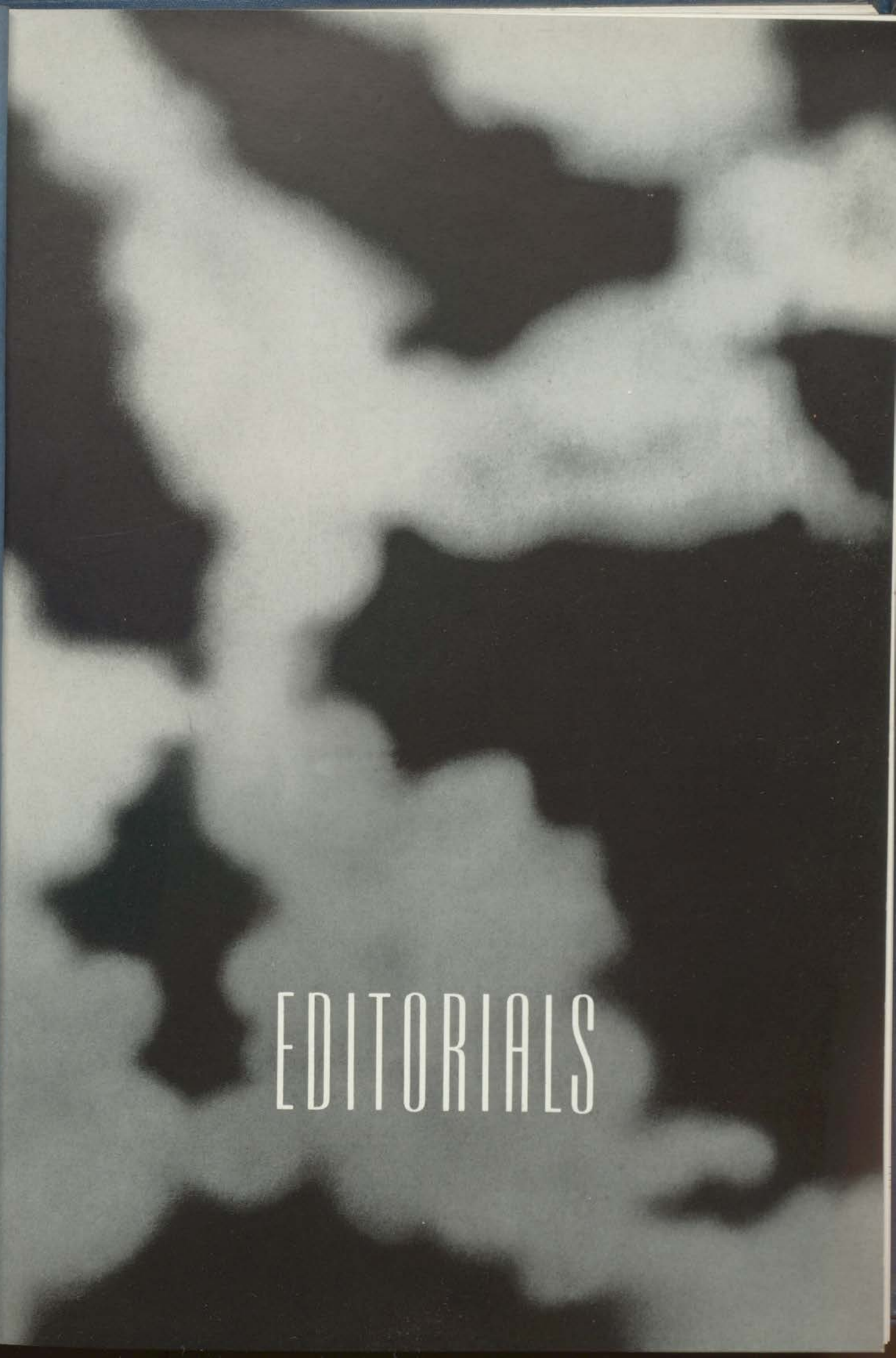
RELIGIOUS FUNCTIONS

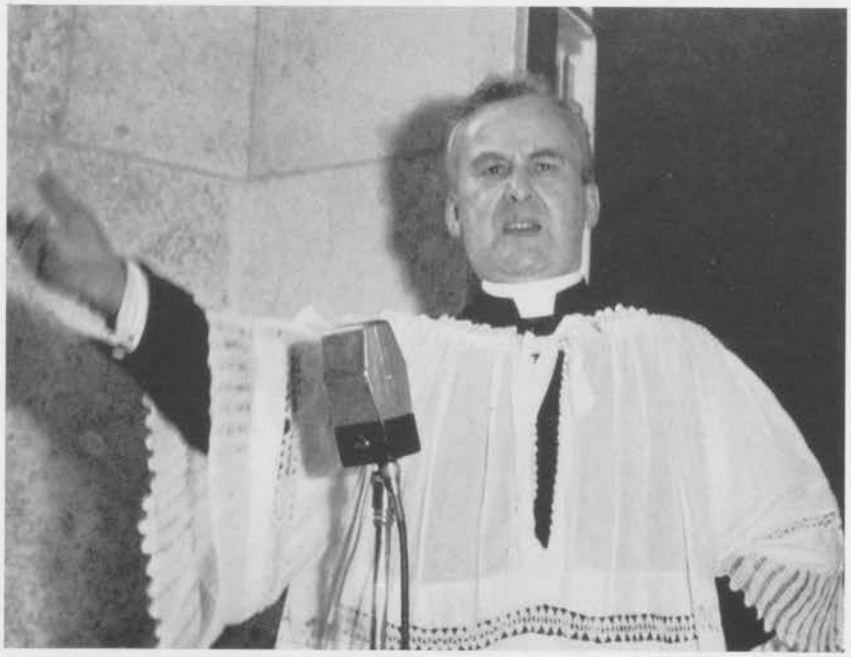
HOLY NAMES

ATHLETICS

ALUMNI

ADVERTISING


EDITORIALS



"But above all things, have Charity, which is the bond of perfection"

THE

SPIRIT OF CHARITY

■ RICHARD D. FARRELL

Perhaps in every student's life there is one teacher who stands out above all the rest; one man who has had a vital part in influencing that student's life; helped to mould that character and to be, in part, responsible for some of the ideas and principles he holds to-day. Father Donnelly played that part for many years at Assumption College. Countless is the number of students who went to him for advice and countless are those who still retain the concrete and oftentimes dynamic pronouncements of Father Donnelly. How many have benefited by his thundering discourses in the chapel and in the classroom!

Father Donnelly, we are told, (and we should know without being told) never was known to utter an unkind word about anyone or anything. He knew the true meaning of charity; he knew the frailties of human nature and most important—he knew and thoroughly understood boys. Charity is a virtue that is comparatively rare in the world in which we live. Perhaps that is why we were attracted to this holy man with his kindly smile and benignant manner. Impatience was decidedly lacking in Father Donnelly and no matter how busy he was he always had time to talk with a student and the interview almost always ended with a pat on the shoulder or a tap on the chin.

In the classroom and lecture hall, Father Donnelly drilled every lesson thoroughly and no new work was taken until there was no doubt in his mind that each and every pupil understood every phase of a particular lesson. Arts students of recent years remember Father Donnelly best for his classes in Psychology and Logic. He asked every day for years what the definition of Logic was and every class began with the same words: «Well now, Jack, Bob, or Gene, or Dick, do you know what Logic is?» He belonged to the old school of education and was a strong adherent to the «drill and memorize» system. Followers of the Adlerian and Hutchinian concepts of education most probably scoff indignantly at this method of teaching, but from the students' point of view it will be found that any subject studied under Father Donnelly was *learned and well learned*. He taught us in a simple manner the correct and logical way to go about our lessons. He taught us to concentrate upon a piece of work and to derive knowledge from it.



■ IN 1920



■ IN 1940

Father Donnelly was born in New York City in 1871. He was the son of Edward Donnelly and Mary McKenna Donnelly. His parents met in New York and were married at St. Francis Xavier Church there. Father Donnelly was baptized there as were his two sisters and four brothers. His mother and father both were dead when he reached the age of six. At that time their newly appointed guardian sent them to Toronto, Canada, to be reared and educated. The motherless family was cared for in Toronto by a friend of the guardian until the members were old enough to attend school. Two older sisters, however, went to Loretto Abbey Convent. Father Donnelly eventually attended De La Salle Academy and from there to St. Michael's College. He graduated from that college and then studied for the priesthood in the Congregation of St. Basil. After ordination he taught at St. Michael's and from there he was sent to the various Basilian schools in Texas—Waco, La Porte, San Antonio and Galveston. Later he founded the present St. Thomas College in Houston, which to-day is one of the finest and most modernly equipped of all the Basilian Colleges. When he finished his superiorship here he was transferred to Sainte Anne de Detroit. In 1932 Father Donnelly came to Windsor to join the Philosophy Department of Assumption College. Last September when he was returning to Windsor after a visit with his family in New York, he was stricken on the train en route. After sixteen days of illness he passed away in New York City on October 1.

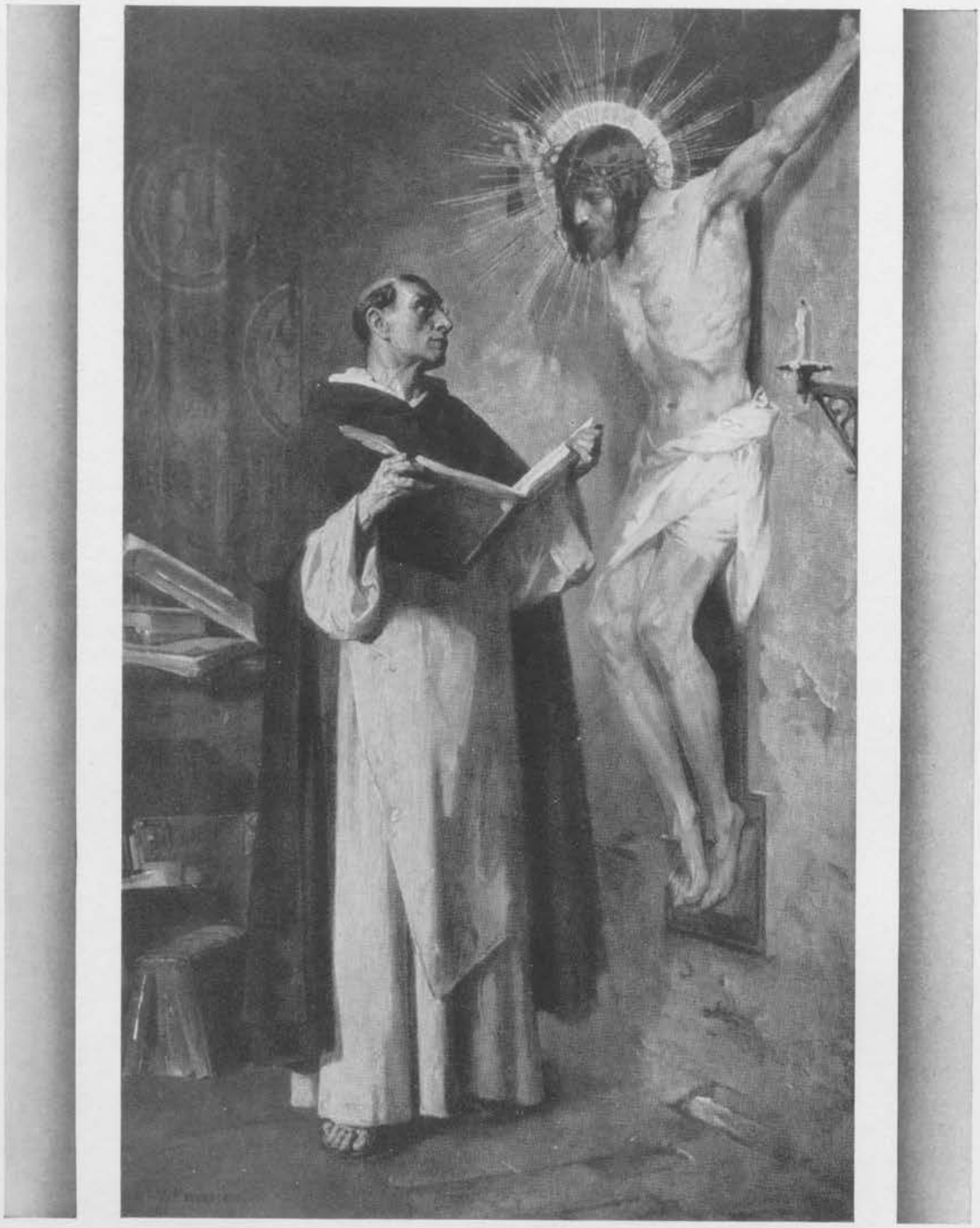
A devout priest, a thorough teacher, a true friend was Father Donnelly. May we always remember his sound principles and may we try to emulate his ever glowing spirit of Christian charity.



■ ORDINATION



■ HIS SISTER, MOTHER, HIMSELF AT 6 YEARS



■ ST. THOMAS AQUINAS

MODERN UNIVERSITIES

AND THE MEDIAEVAL TRADITION

JAMES B. SHEAHAN

The most important manifestations of the culture of any period of civilization are the institutions in which the ideals of that culture are embodied and promulgated. It is characteristic of man to embody, insofar as it is possible, his culture or ideals of life in institutions in which they may be developed, manifested and perpetuated. And it is possible, by investigating these institutions to see not only the present culture, but to view it in its active life and growth. Consequently, the great concern that cultured evidence for these institutions is easily explainable. They see in them the work of their hands and of their minds embodied in a great continuous and growing movement that in its motion in the present shapes the future, yet, which, in spite of its motion, has a peculiar stability and performance that becomes what we call tradition.

When we look back over history and about us at history and tradition in the making, we are struck at once by the primary and fundamental importance that one type of institution assumes in the constitution of a culture; these institutions are those of education. Their importance is attested to in history by the successive and continuous attempts of every era of civilization to effect in education the harmonious and unified synthesis of all the various phases of that era's culture. The forces of religion, of the home, of political and social power are continually directed at realizing their ideals in the system of education which represents them. The sum of all their experience, of all their tradition is judged in the light of what ideals they have in common and systematized that it may be taught, investigated and elaborated for the benefit of their own and succeeding generations. This systematization and judgment of cultural phases as well as the promulgation and preservation of the cultural tradition becomes the function of education. Education is, as it were, the hub of a wheel of culture, from it all the various phases of culture radiate, in it are their roots.

Education, being concerned with the development of the human intellect, is divided progressively into three wide classes: primary, secondary, and college and university education. These classifications are made on the basis of the progress of knowledge and the maturing of the intellect in the individual student. The highest form of education is the last division, that of college and university education for it is here that the transition of the intellect from the mere passive acquisition of facts into an active mode of understanding is made. This period may be regarded as the culmination of the previous training which is primarily aimed at preparation for the education of the university. It is here, in the university, that the most perfect manifestation of the culture of the era is to be found for the university is the center of education as education is the center of the culture.

The knowledge with which the university is concerned is on a different level than that of the primary and secondary schools. That which

« Continued on Page 148 »



■ OUR LADY OF THE ASSUMPTION

REGINA PACIS

■ CLARENCE F. FLEISCHNER

The life of Mary was indeed a most virtuous and inspiring one. It was filled with joy and happiness mingled in later years with sorrow and hardship. Her life of virtue is a shining example for all women to imitate and her wise consul makes men seek the solace that only the Mother of God can give.

Mary is the essence of everything that all good women should be. She is the perfection of womanhood, queen of the world, and mother of mankind. Mary belongs to everyone regardless of creed, race or color but it is the Jewish race that can boast for they gave us the Mary of Nazareth and of Bethlehem, of the hill country of Galilee, of Calvary, of the Synagogue—Mary who mothered God.

Mary's beauty is the beauty of the ages past, present and future. Her virtues belong to every period in history and her characteristics fit into any cultured or un-cultured society.

As Catholics. we pray to her so that she will intercede for us with her Divine Son because Mary is the most powerful intercessor in heaven. We kneel at her statue in the quiet solitude of the chapel and feel her warm and tender arms as they encircle us.

Mary is seen in the faces of good mothers who cradle infants in tender arms and who see in their children the resemblance of the Divine Child. Mary's features are seen in the beautiful faces of sinless young women, whatever their race. Her inspiration erases the beastliness from men making them less like animals and more like the Son of God. Mary, then, is womanhood in its most sublime perfection.

Mary, the unique and humble virgin, was born in the little town of Nazareth to Joachim and Anne, an elderly and religious couple. Joachim was not a high dignitary vested with ruling powers over the people nor did he have any lofty position that would enable him and his family to live luxuriously. On the contrary, this modest little family lived frugally in a humble abode behind the carpenter shop of Joseph, dressing in the usual manner of people in their walk of life. Joachim, handicapped by his age, was only able to help Joseph in the work of the little carpenter shop. Yes, this was the family of Mary, the future mother of God. The royal blood of David, the shepherd king of Israel, which flowed in their veins, no longer counted for aught in a time when the Jews were subjugated by an alien race. The children of Israel were again the servants of a conquering nation and many had reverted to their former humble trade of shepherding.

The adolescent life of Mary truly showed her great virginity. Since she was the daughter of poor and unimportant parents in this little town, she looked forward to a prosaic, uneventful life as the wife of Joseph who later on was to find in Jesus his one and only apprentice in the small carpenter business.

Mary's education had been like that of any other Jewish girl of the period with the added advantage, however, of the sojourn in the Temple where she had to work in the sanctuaries, keeping them dustlessly clean. She was happily exposed to the truths and beauties of the Scriptures, to which her mind had been eagerly alert. So it can be easily seen that she was like any other Jewish maid of her day as she moved about Nazareth on her way to the well, to the market, to the brookside where the women gathered to wash the family garments—she was just one of the typical Jewish girls completely familiar to the natives of the town. Mary was merely one of those women whom the pagans put together on a list and classed them as the mass or the mob.

Did Mary pass the pagan tests of beauty. To that the answer is negative, for the reason that feminine beauty for the pagans was measured in physical perfection; it was something of a sensual aura rather than a really sound quality. Mary did not have this because she was the daughter of poor people, consequently she did not have the coiffures, jewels, soft hands, beautiful clothes or any of the other niceties that were common to the beautiful women of her time. When womanhood lacks these non-essentials beauty may go unrecognized. In the true sense of the word, Mary was exquisitely beautiful. This beauty is brought out in her Divine Son, Who, because He derived His body solely from her and because He was the most beautiful of the sons of men, reflected in a certain way the beauty of Mary, His mother. Therefore, painters are perfectly justified in presenting her on the canvas with the graceful strokes of their brushes as beautiful.

Anyone with reason could perceive, however, that she had deep intellectual power and was an extremely refined woman. Her command over the Semetic tongue was marvelous; each time she spoke, her words flowed in a rhythm that was actually poetic. Take for example, the words she spoke to her twelve year old Son after finding Him in the Temple at the end of a three day search: "Son, why hast thou done so to us, Behold thy father and I have sought thee sorrowing." In these words among others there is a rippling stream of melody that would put some of the greatest writers and poets to shame.

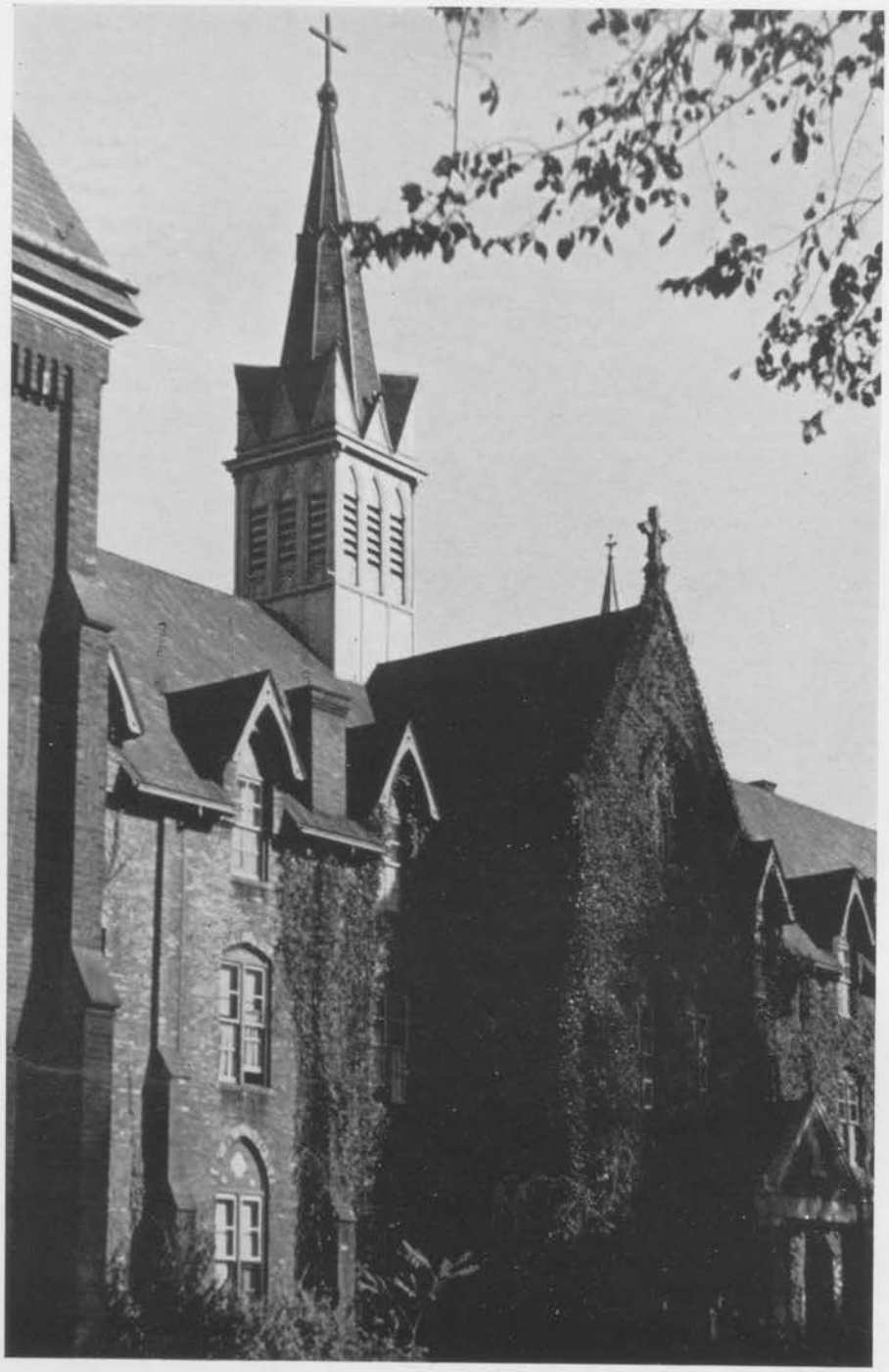
When Mary had grown to maturity she was to have conferred upon her the greatest honor ever bestowed upon a woman, that of bringing the Child Jesus into the world. With the words "Behold the handmaid of the Lord, be it done unto me according to Thy Word", she accepted the most glorious as well as the most responsible position ever undertaken by a human being, that of giving birth to the Second Person of the Blessed Trinity, the Saviour of mankind, the Redeemer of the World. Then on that cold Christmas night in the form of an infant babe came the One Person who would change the whole course of history. She guided the Infant of the manger, and watched over Him, washed and mended His clothing, took Him to the Temple, and showered upon Him every maternal devotion that is shown to a son by his loving mother. She watched Him grow from infancy to boyhood and then to adolescence and finally to manhood. It was at this latter stage of His life, however, that He had to leave her and begin His three years of public life preaching the Gospel of His Father in heaven. We can imagine the sorrow in Mary's heart as Jesus was preparing to leave her just as a mother who bids her son farewell as he marches off to war. With a gentle kiss He walked slowly from the little house that sheltered Him from the world and as He went down the dusty road, He turned and waved and in a moment disappeared.

At the end of His three years of public life, the time of His Passion came upon Him. The crowds that had listened to His sermons, the people that He had healed by wonderful miracles, those whom He had mixed with in the Temple, all were against Him and it was they who were crying for His blood with the words "Crucify Him, Crucify Him". It was at this time that Mary again came into His life to give Him the consolation that He so badly needed. Yes, she witnessed the Divine Persecution with horror-stricken eyes and sorrowful heart; she saw her Boy dragged from one place to another as though He were an animal; she saw the beautiful body of her flesh and blood torn to shreds by a terrific scourging at the pillar; she saw a crown of thorns pressed upon His Sacred Brow; she saw the laughing and jeering mob spit and ridicule Him and she saw the painful look of agony on His ravaged face as He carried the heavy cross on His way to Calvary and death.

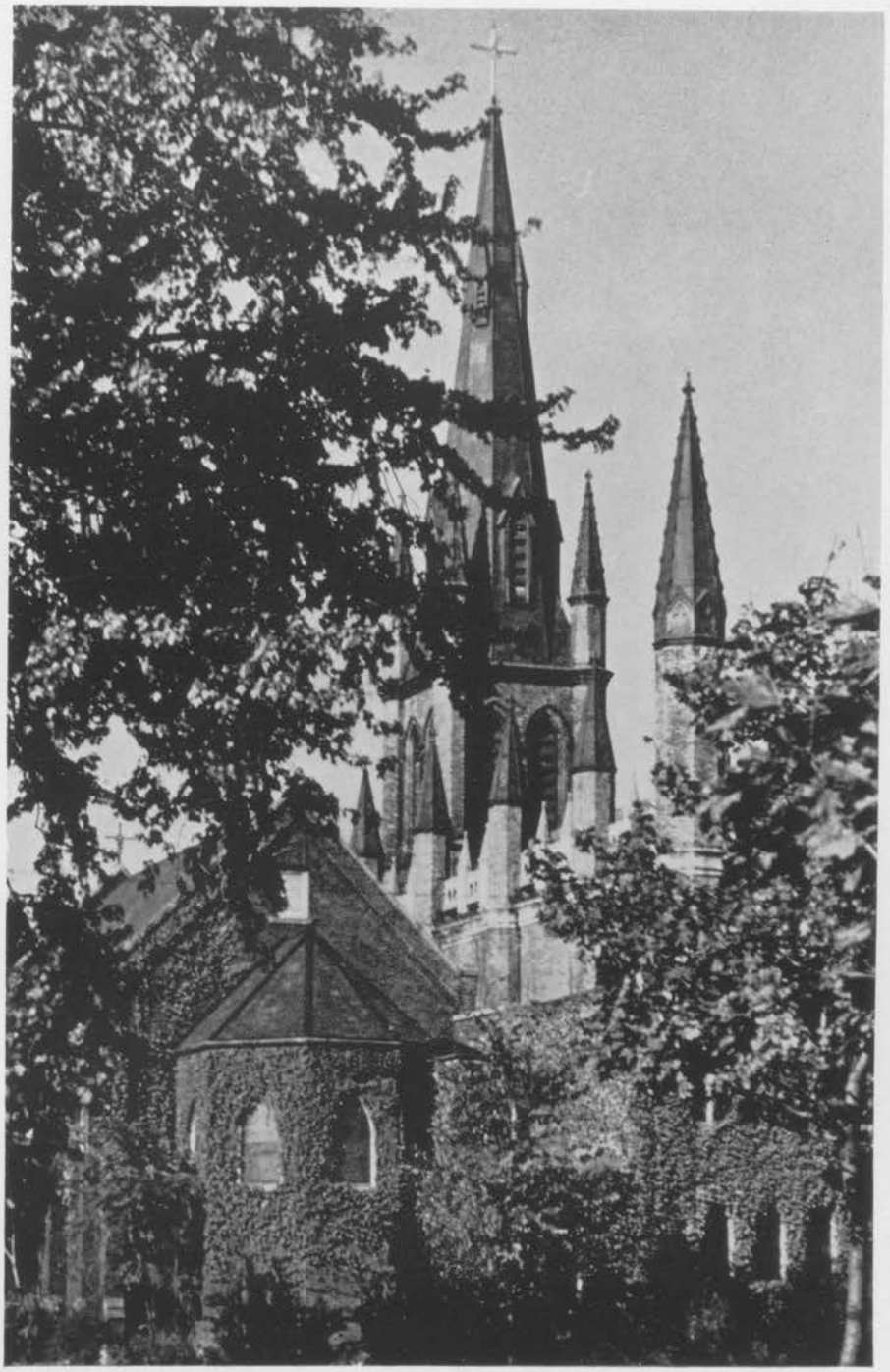
As Christ was hanging on the cross there was present that suffering in Mary's heart which only the Mother of God could withstand. He poured gratitude upon His faithful mother and through her motherly sufferings and His filial gratitude there was the ever-present abundance of Mary's love. She felt now the pangs of His bitter passion and hers too. She knew that His work on earth was finished, that He had attained the objective which was entrusted to Him by His Heavenly Father and that He was dying for his brothers on earth and subjects in Heaven. After three tortuous hours on the cross Mary had the opportunity to hold her Divine Son close to her bosom. Surely, her thoughts went back to the joyous days of Nazareth and Jerusalem when she held Him in her arms whenever, as a child, He needed consolation. But now she was holding Him for the last time—His cold, dead, torn body. The King of Kings was wrapped in a white sheet and laid to rest amid the mourning of the holy women and the sorrowful men.

After Christ had ascended gloriously into heaven, Mary continued to serve and help His friends in making the infant Church secure against pagans and heresies. The disciples gathered around her and listened with grave interest to the stories that she told them of her Son. The Apostles came to her for advice, consolation, and strength to carry on the work that was so necessary for the salvation of mankind. Martyrs received courage from her courageous smiles and the wonderful stories she told them of Christ's Passion. Virgins took their veil from her and their inspiration from her virginity. It was in this way that the early Church was built around Mary.

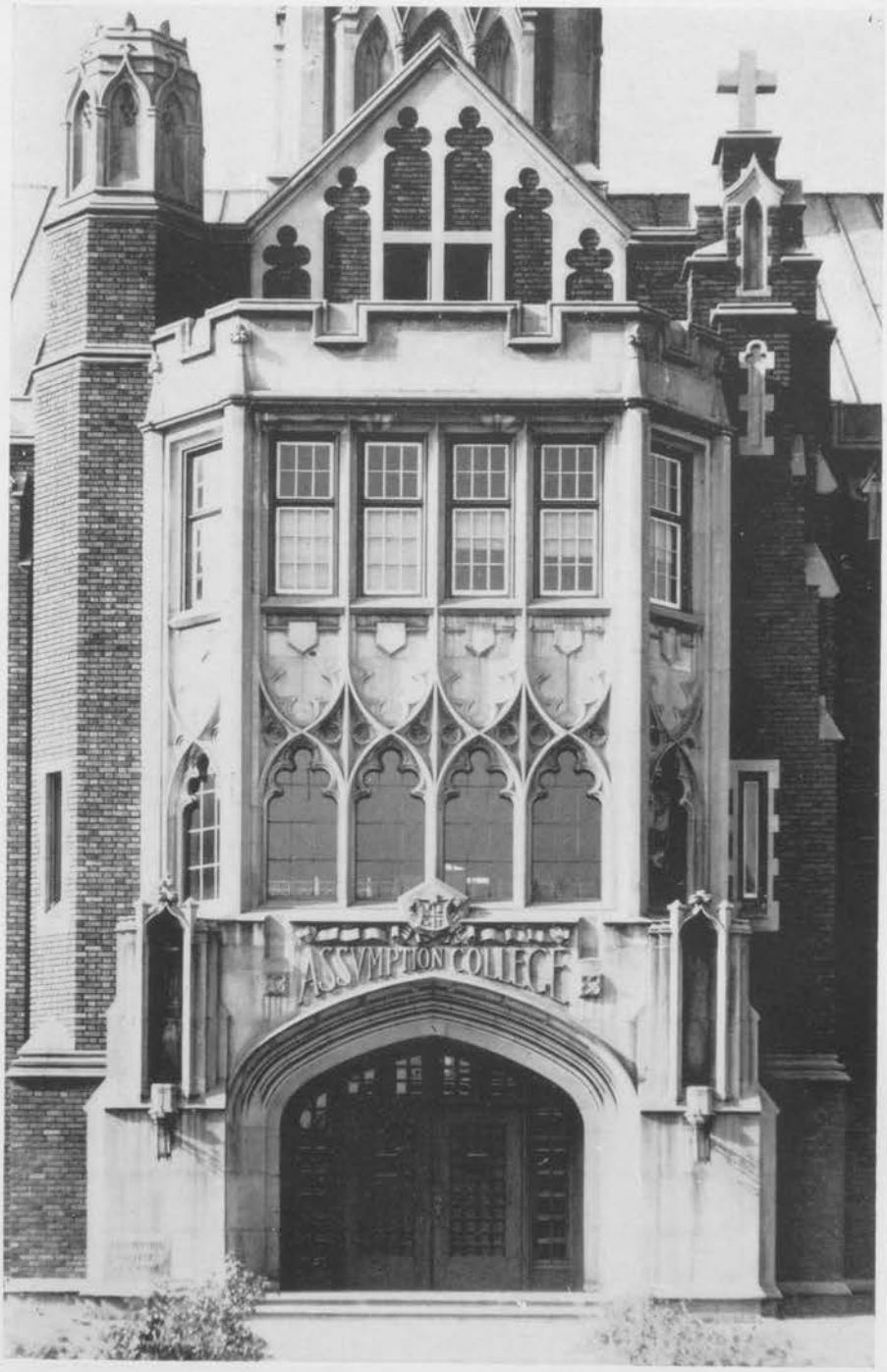
« *Continued on Page 160* »



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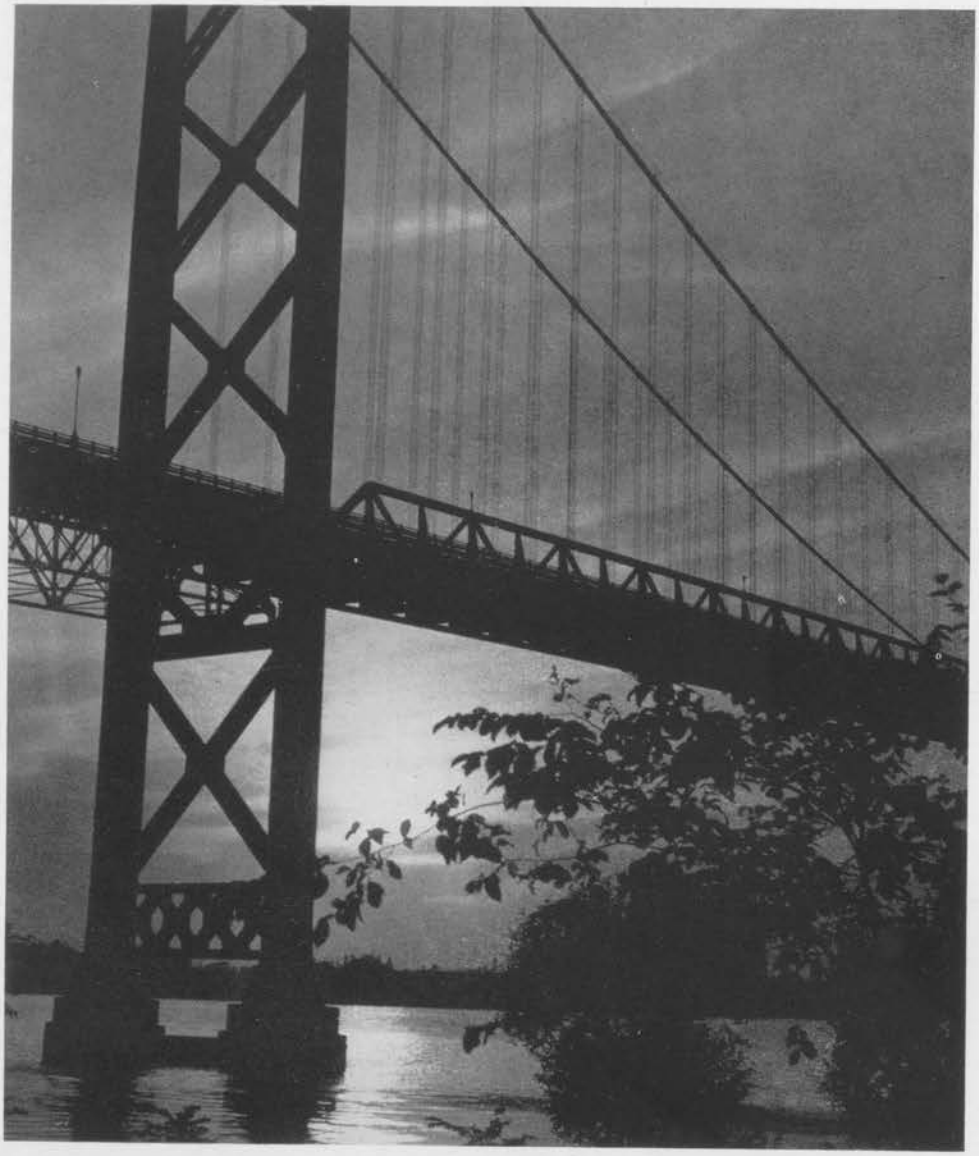
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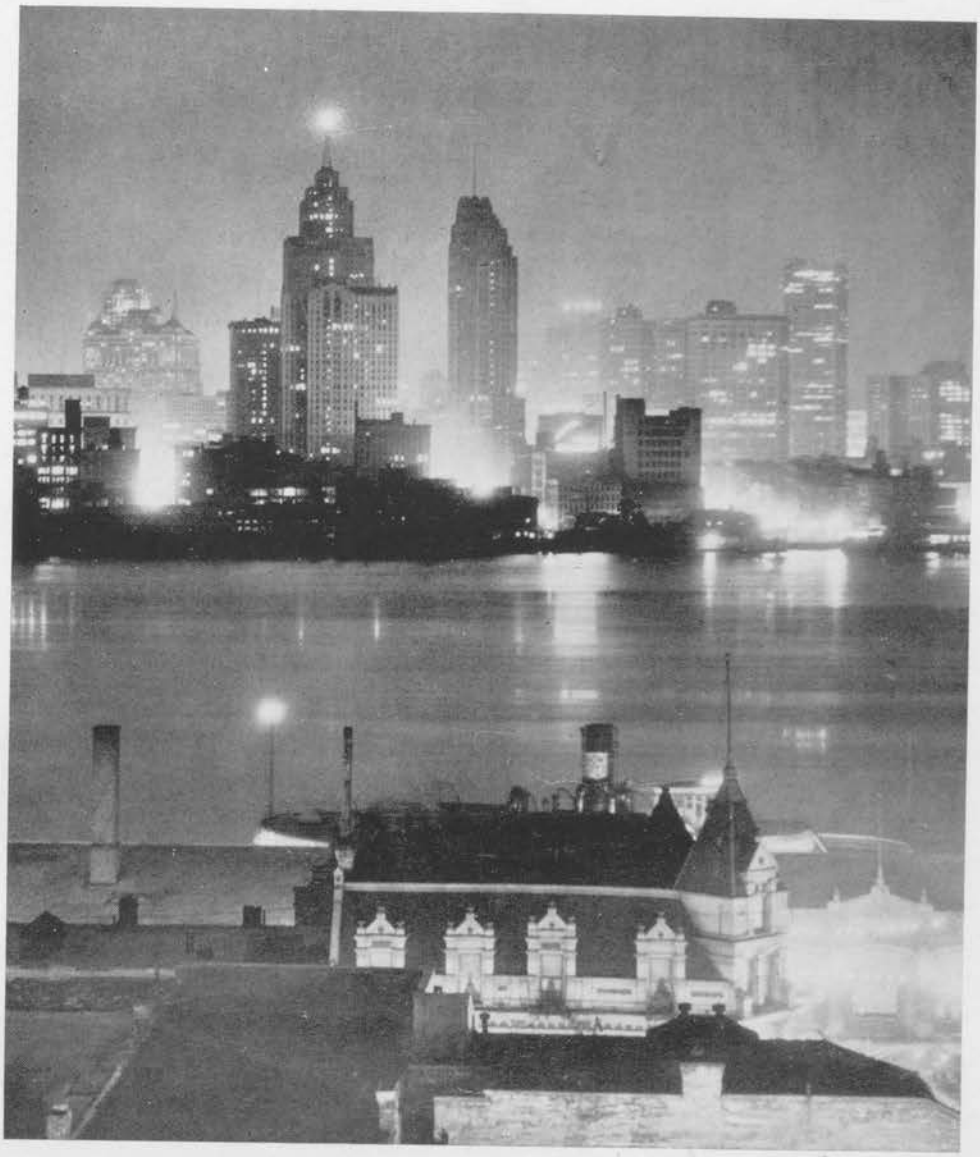
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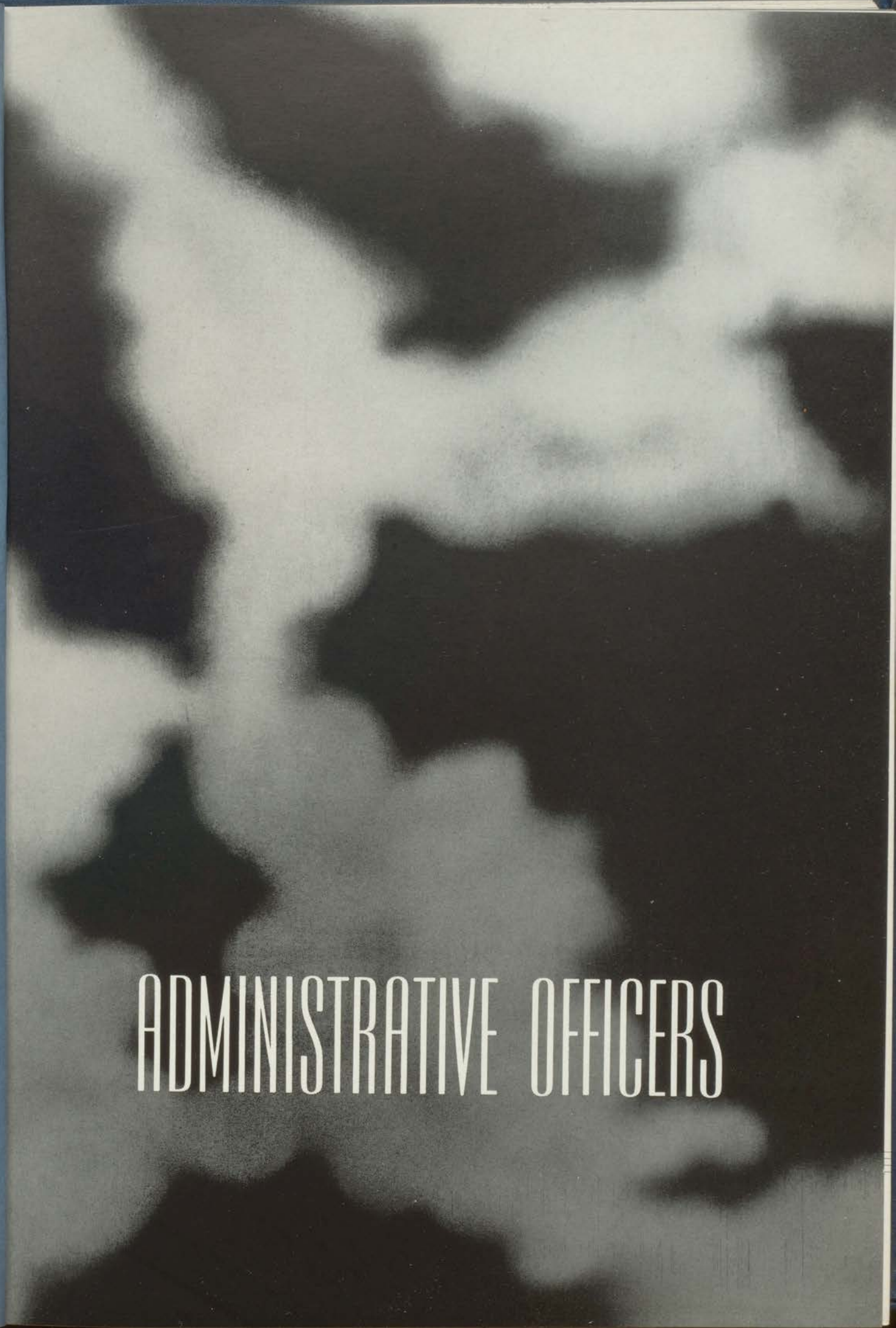
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THE RIVER AT DUSK



DETROIT, OUR FRIENDLY NEIGHBOUR


ADMINISTRATIVE OFFICERS



■ **VERY REVEREND V. J. GUINAN, C.S.B., M.A.**

President of Assumption College

WELCOME

TO AN OLD FRIEND

■

When the students of Assumption returned to classes in the fall of the current year they found that the new president of the college was one of their oldest and most beloved friends —Father Guinan.

He passed his student days in this college and after ordination he returned as professor of Economic and Political Science. In 1932 he was appointed Registrar which post he held for eight years.

That is why we say that Father Guinan is an old friend because countless is the number of students who have studied under him during the long period of years he has faithfully served at Assumption College. Without him the school would not be quite the same because Father Guinan *is* Assumption College.

May we extend our wish to do the utmost to co-operate with you Father Guinan in your duties as our new superior.

THE STUDENTS OF ASSUMPTION COLLEGE

THE ADMINISTRATIVE BOARD



VERY REV. V. J. GUINAN, C.S.B., M.A.



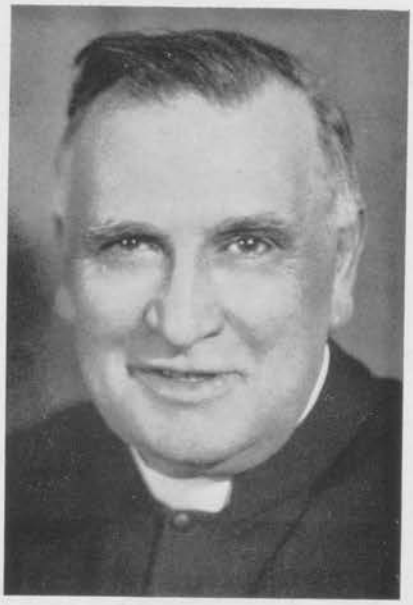
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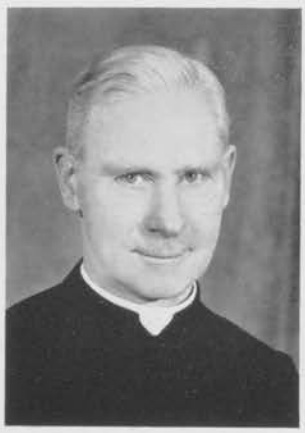
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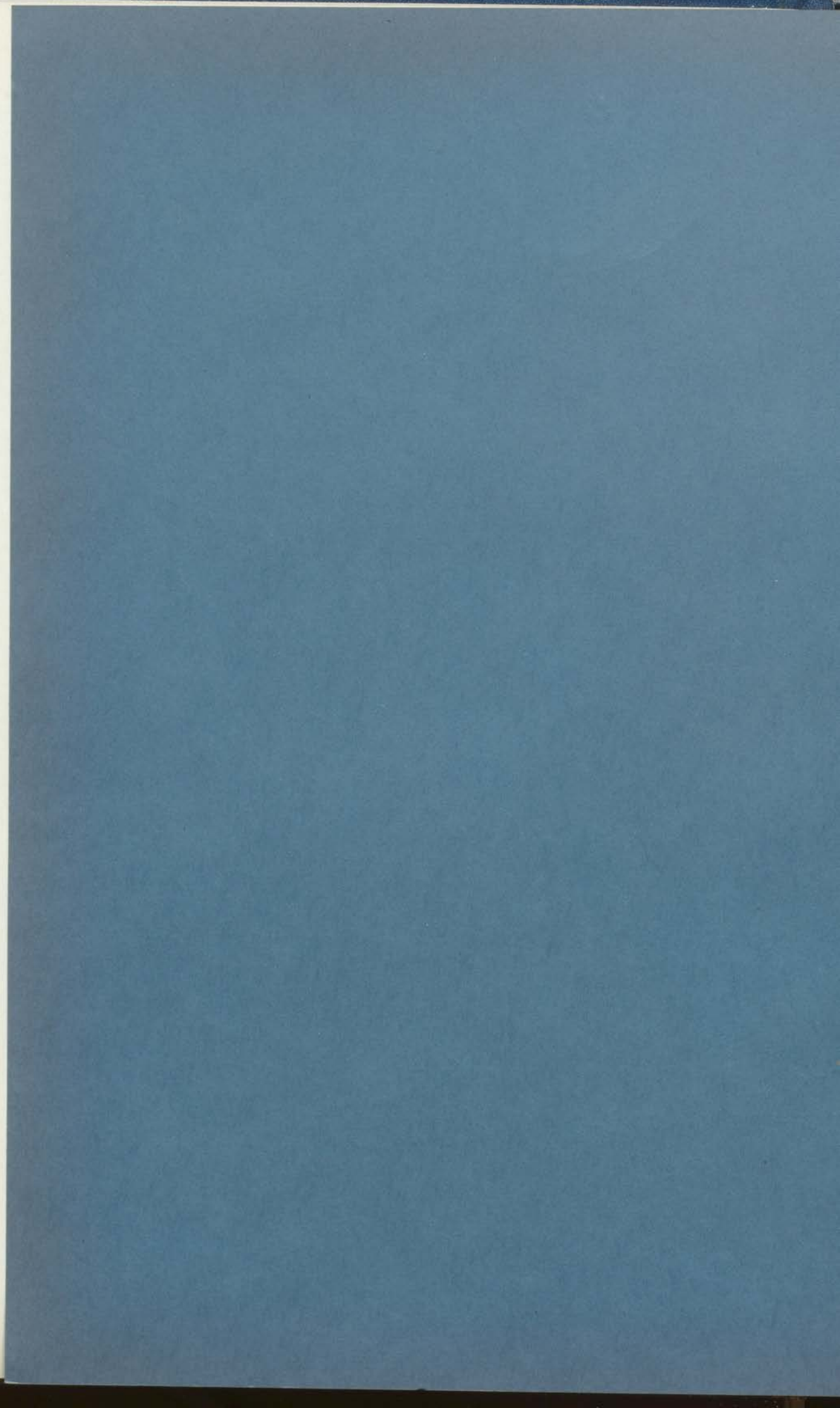
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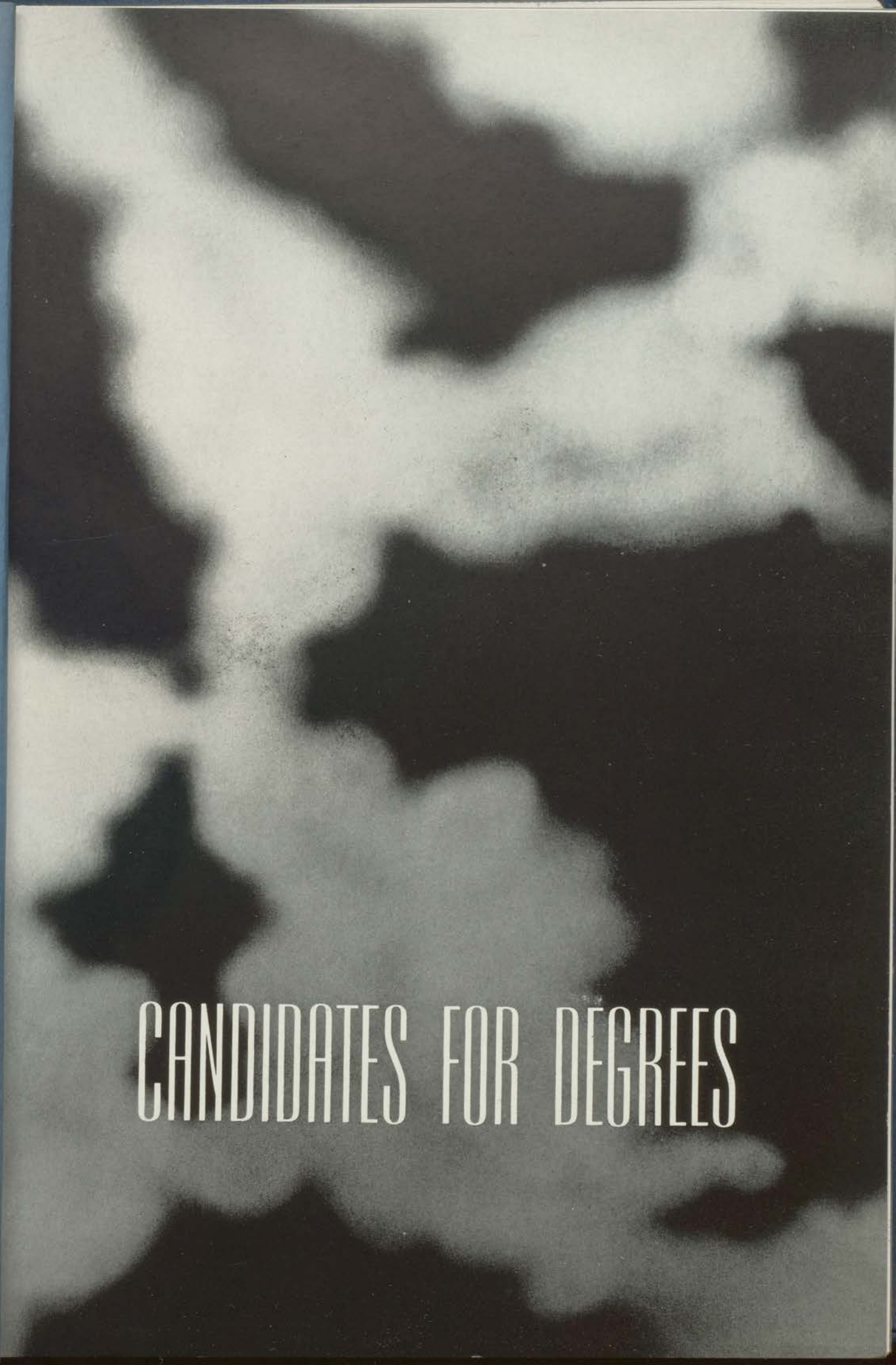
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Special Lecturer in Philosophy

MR. R. L. G. DEVERALL, M.A.,
Special Lecturer in Sociology
Editor of Christian Social Action




CANDIDATES FOR DEGREES


WE SHALL NOT FLAG OR FAIL,
WE SHALL GO ON TO THE END!

Never has the dramatic so resolutely stalked an Assumption Graduation: never has an analysis of the dramatic setting been more timely. We of '41 feel no remorse in not adhering to a hackneyed gush of sentimentality usually featured in such Memoirs: rather do we feel impelled to base our analysis of the drama on a series of ungarnished facts.

. . . how dramatically at odds with our Freshman conceptions is a troop-train of graduates moving towards an army camp!

. . . how dramatically at odds with our ideals of freedom as offered in book and lecture are the warped theories of state-worship inculcated by propaganda!

. . . how dramatically at odds with the healthy culture we profess is the imperious "Kultur" we must quell!

. . . how dramatically at odds with the peaceful tenor of History 40's closing chapters is the bloody supplement we seem destined to write!

Four years ago an anticipated graduation was pregnant with futurity: we were to know the meaning of home, of career, of fulfillment of personal ambition. In our last year we see our clearly defined picture become a jumbled print. Yet is there a graduate who would not willingly, though grimly, separate himself from everything which has been his life for four years and which he intended to be his life for the next how many? We think not. Mr. Churchill said: "never has so much been owed by so many to so few". It is a proud and confident prediction that Assumption's Class of '41 will be represented among the honored "few".

EUGENE DALTON,
President of the Senior Class



■ JOHN R. ADAMCIK, Calgary, Alberta

General Arts
Literary Society, 39, 41
Board of Advertising, 39, 41
Intra-Mural Hockey, 39, 40

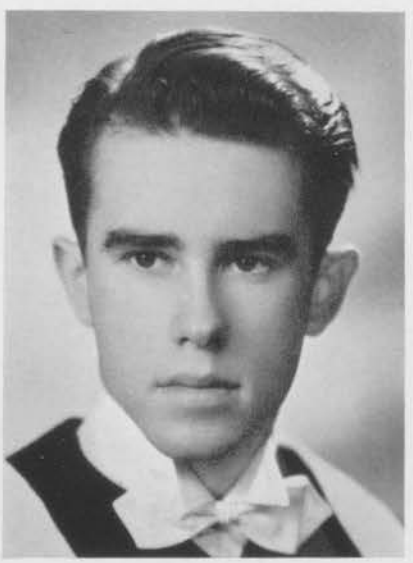


■ JOHN T. CONWAY, C.S.B., Toronto, Ontario

Entered St. Basil's Novitiate 1937

■ EUGENE J. DALTON, Detroit, Michigan

Honour Philosophy
Student Administrative Council 39, 41
Blessed Virgin Sodality, 38
Blessed Virgin Sodality, 39





■ ROBERT T. ENGEL, Harbor Beach, Michigan

General Arts
Football, 37
Dance Committee, 41
Purple and White Staff, 40, 41



■ ROBERT J. HANDY JR., Ottawa, Ontario

General Arts
Editor, Purple and White, 40, 41
Assistant Editor, The Ambassador, 40, 41
President, Catholic Action Club, 39, 40



■ SIGMUND J. HAREMSKI, Saginaw, Michigan

General Arts
President Student Council, 40, 41
Football, 39, 40, 41
Sports Editor, The Ambassador, 40

FORTY-ONE



■ JOHN HOLLAND, Windsor, Ontario

General Arts
O.B.A. Basketball 38, 39
Intra-mural Basketball, 39, 40



■ DANIEL J. KANE, Quebec City, P.Q.

General Arts
Dramatic Club, 38, 39, 40, 41
Purple and White Staff, 39, 40
President, Literary Society, 39, 40

■ BENJAMIN LAKER, Windsor, Ontario

General Arts
Vice-President, Student Council, 40, 41
Intra-Mural Basketball, 39, 41
Oratory, 38, 39





■ FRANCIS W. LANGAN, Sarnia, Ontario

General Arts

Business Manager, The Ambassador, 41

Prefect, B.V.M. Sodality, 40, 41

President, Acolyte Society, 39, 41



■ ROBERT B. LEWIS, Windsor, Ontario

General Arts

Intra-Mural Basketball, 39, 41

A.B.A., 38, 39

Ambassador Staff, 39



■ ARTHUR R. LOOBY, C.S.B., Dublin, Ontario

Entered St. Basil's Novitiate 1937



■ DONALD A. McALPINE, Carmangay, Alberta

General Arts
Ambassador Staff, 40
Secretary, Literary Society, 39, 40
B.V.M. Sodality, 39, 40



■ ROBERT C. NEAL, Windsor, Ontario

Honour Philosophy
Co-Convenor, Senior Prom, 41
Honour Student

■ WALTER H. NICKELS, Windsor, Ontario

O.B.A., 40, 41
Intra-Mural Basketball, 39, 40
Hockey, 39, 40





■ NORMAN R. PICK, Windsor, Ontario

A hard working scholar at all times



■ DOUGLAS RIGGS, Windsor, Ontario

General Arts

Secretary, Literary Society, 40-41

Ambassador Staff, 39

Ambassador Staff, 40



■ DEL VAL SIBUE, Riverside, Ontario

General Arts

Always a quiet and hard working student, Del Val had little time for extra-curricular activity.

FORTY-ONE



■ JOSEPH M. STEFANI, Windsor, Ontario

General Arts
Intramural Basketball, 39, 41
Literary Society, 40, 41
Oratory, 39, 40



■ EDWARD B. SUSCINSKI, Akron, Ohio

General Arts
Football, 39, 40, 41
Basketball, 40, 41
Varsity "A" Club, 40, 41

■ CHARLES VOGEL, C.S.B., Houston, Texas

General Arts
Entered St. Basil's Novitiate 1936





MARGARET MARY MORAND, Tecumseh, Ont.

General Arts

Class President 1939-40

Class President 1940-41

Recording Secretary of the Associated Students' Council 1938-39

Secretary of the Sodality 1940-41

Member of the Dramatics Club 1939-40, 1940-41



GERALDINE TRIMBLE, Windsor, Ontario

General Arts

President of the Camera Club 1940-41

Basketball Team 1939-40

Dramatics Club 1939-40, 1940-41

Debating Circle 1940-41



FRANCES WHITEHEAD, Detroit, Michigan

General Arts

FORTY-ONE



MARIE RONAN, Colgan, Ontario

General Arts

Moderator of the Students' Spiritual Council 1939-40

Vice-President of the Associated Students' Council 1940-41

Debating Circle 1940-41

Dramatics Club 1939-40, 1940-41



MARGARET STERNBAUER, Windsor, Ontario

General Arts

Treasurer of the Associated Students' Council 1939-40

Dramatics Club 1939-40, 1940-41

Debating Club 1940-41

H.N.C. Advertising Manager of the Ambassador 1940-41



MARY KEHOE, New Brunswick, New Jersey

General Arts

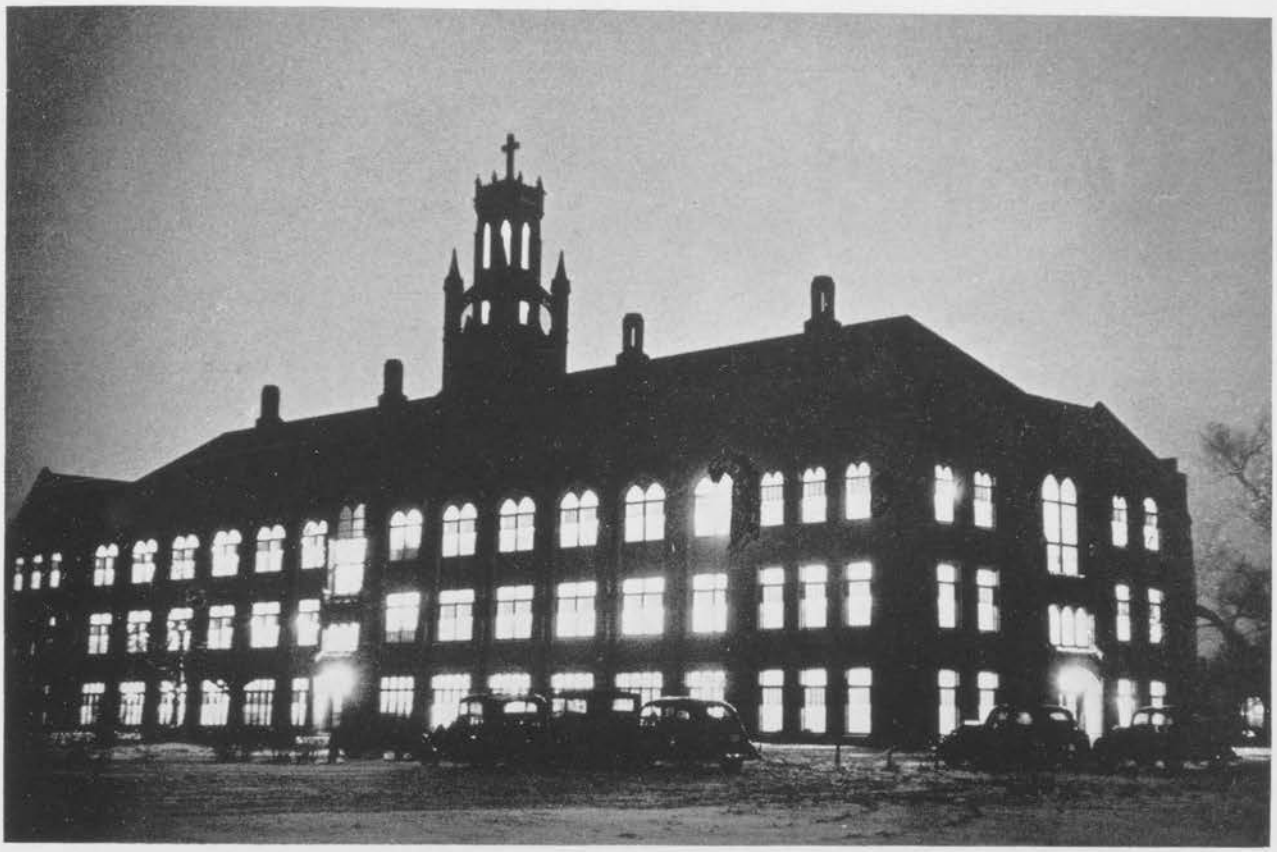
Corresponding Secretary of the Associated Students' Council 1937-38

Class President 1938-39

Member of the Sodality 1937-41

Vice-President of the Associated Students' Council 1939-40

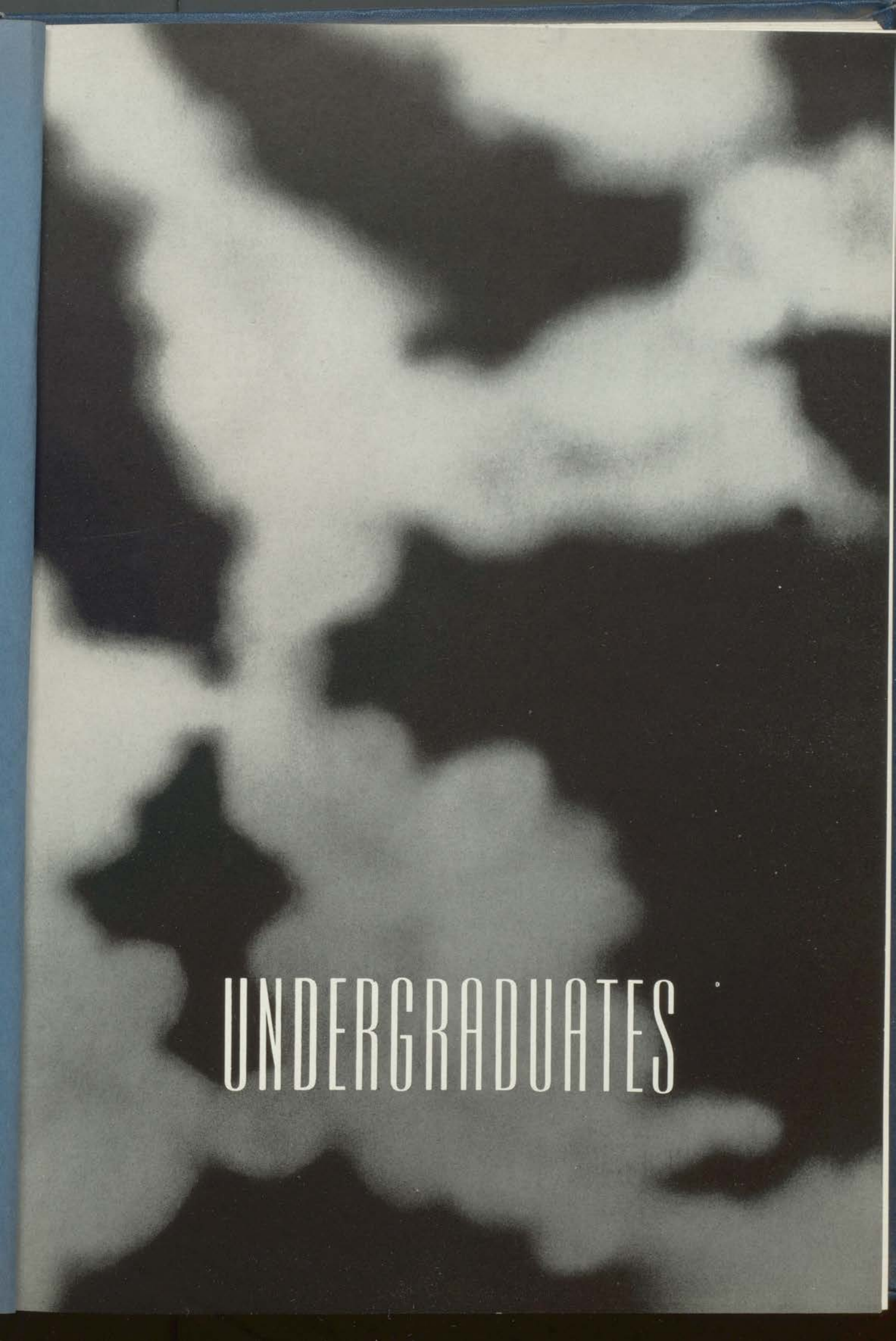
President of the Associated Students' Council 1940-41



PARTING AT GRADUATION

Dark was the night and darker the tree-bordered water
When they said goodbye and parted
Gently and sadly each with a prayer
Wordless yet loudly echoed through the air.
Love's bubble burst and innocent dreams seemed to shatter,
Making the past, once sweetly refurbishing laughter,
Now poignant and pungent as myrrh.

Warm manly friendship destiny forced to be broken;
Youth had its comradeship thwarted.
Promises whispered, soothing as rain,
Stole from these moments every sting of pain;
Nothing would change for them, by their hearts it was spoken:
Parting was hard, yet clung lasting love as a token
Of joy sparkling through their eyes blur.


UNDERGRADUATES



■ LE ROY DELMORE

President, Junior Class



■ PHILIP SPAHN

President, Sophomore Class

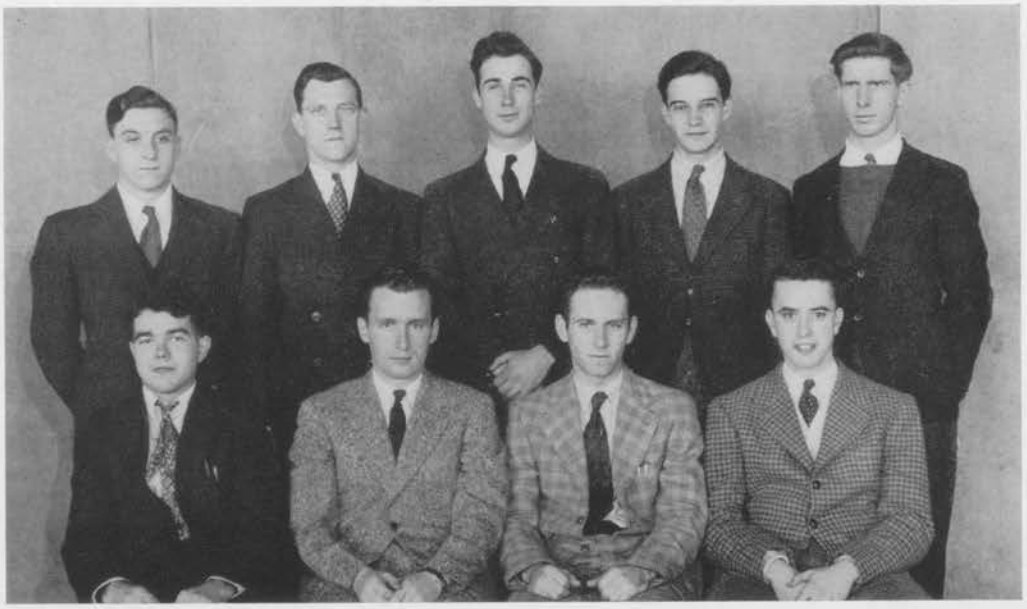


■ FRANCIS ZINSER

President, Freshman Class



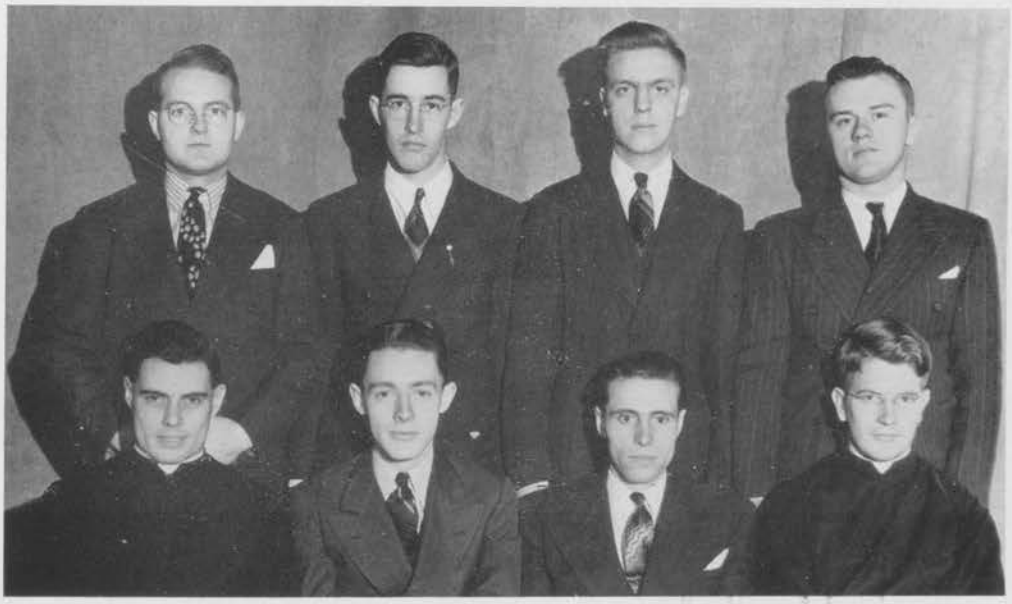
THE JUNIORS



■ Back: W. Duchesne, C. Marcinkevicus, L. Delmore, W. Dufault, W. Larking.
Front: E. Clifford, J. Venini, P. Mullen, E. Durocher.



■ Back: T. Barrett, J. Boulton, C. BeGole, P. Barrett. F. Skaritsky.
Front: P. Etlinger, W. Cecile, L. Mailloux, A. Crowley.



■ Back: W. Boyer, H. Seewald, D. Kennedy, H. Jones.
Front: J. McGillis, R. Farrell, P. Renaud, C. Roffal.



■ Back: M. Roy, E. Merkel, C. Koerber, W. Himburg, J. Ryan, R. Reszka.
Front: J. Butler, A. Megan, B. Kumko, C. Hathaway.

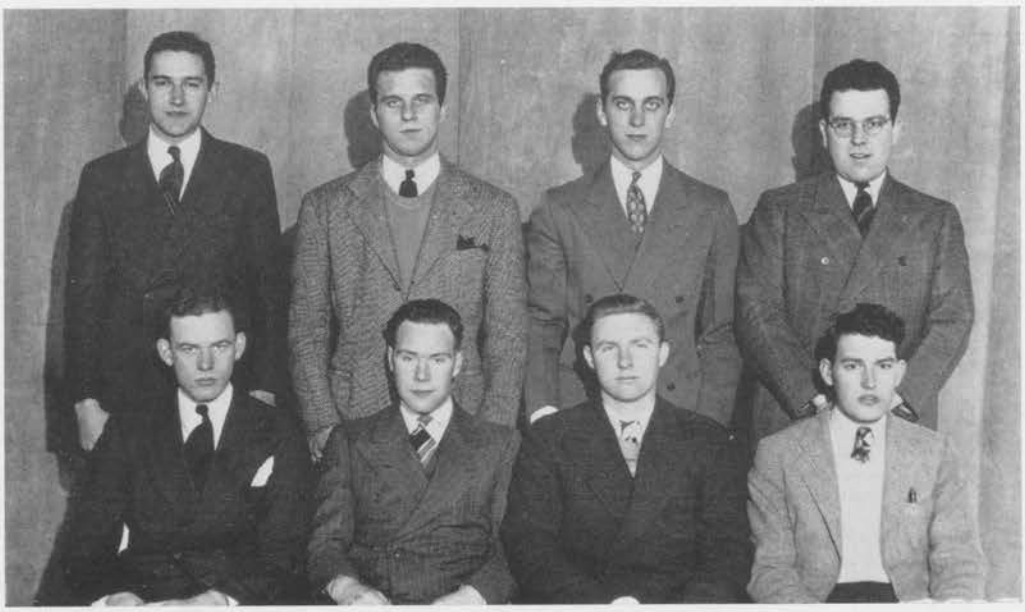


■ Back: J. Kennedy, W. James, L. Berry, J. Zadorowsky, W. Tronianko, B. Carson.
Front: M. Keon, J. Broussard, J. Shannon, A. DiFrancesco.

THE SOPHOMORES



■ Back: P. Plante, C. Freeman, D. O'Neil, P. Spahn, J. Dennis, E. Jacques.
Front: C. Fleischner, R. Judge, J. Barry, T. Kuhn.



■ Back: R. Grayson, F. Kusma, T. Gormely, J. Neinstedt.
Front: R. Robinson, W. Heiland, J. McClure, M. Truant.



■ Back: J. Honsinger. J. Hopkins, M. Cain, W. Flynn.
Front: H. Delaney, J. Thompson. R. Allen, J. Sheahan.



■ Back: K. McCue, Marchand, S. Richardson, W. McLeod, T. Hamilton, G. Langan.
Front: L. Lauisigneau, F. Zinser. H. Lally, L. Harrison.



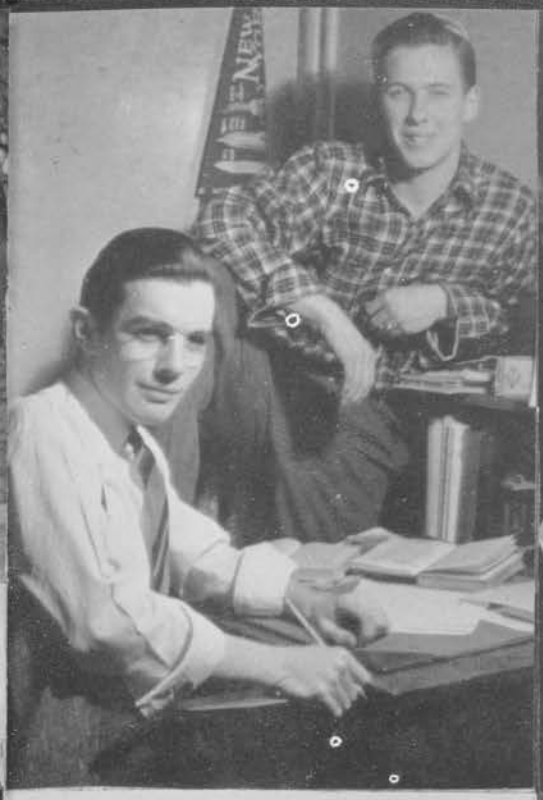
■ Back: R. Reidy, W. Richardson, N. Campbell, W. Hoberg, W. Treanor.
Front: J. Koerber, T. McGovern, D. O'Connell, M. Brandel.

FRESHMEN




E CREAM
Esso

















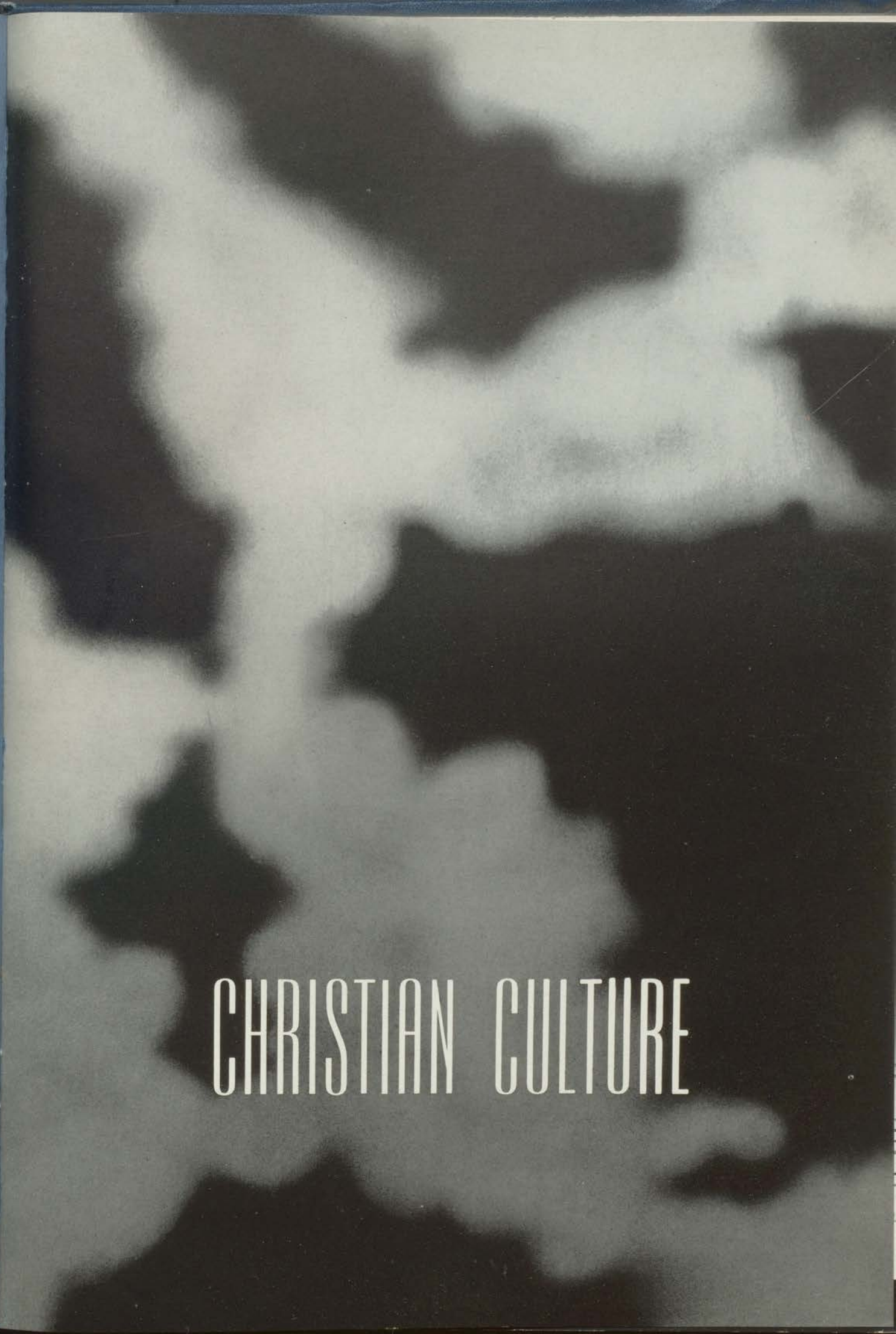







14
21




CHRISTIAN CULTURE

January 14th, 1938.

Reverend Father J.S.Murphy,C.S.B.,
Assumption College,
Sandwich, ONT.

Dear Father Murphy,

Let me in the first place express to you my sincere thanks for your kind greetings which I most cordially reciprocate. I am very pleased to learn from your letter,that the Assumption College Lecture League has been developing the cultural and spiritual life of the Border by giving the public the opportunity of hearing such eminent catholic thinkers as those you mention,and I am glad you are arranging a Spring Series of conferences and will again introduce other distinguished catholics.

These Lectures are a very practical and effective way of promoting Catholic Action and most willingly do I add my name to the list of your Honorary Patrons.

With kind regards to the Fathers and to Father Doulon,who has left us a pleasant remembrance of his stay here,

Believe me,

Yours sincerely,

+ J. M. Rodrigue C.S.B. Vicar Gen.
Archbishop of Quebec

THE PREMIER
HALIFAX
5th August
1939

Dear Father Murphy:-

Your letter of the 21st July arrived when I was absent from the office, and, consequently, has not been answered until now. It is a great honour to be invited to participate in your "Christian Culture Series" of lectures, though I doubt if I could at all match the quality which you seem to have been getting. I do not know that I shall be in Ottawa or in your neighbourhood at all during the months of October, November and December. It is very difficult for me to predict any time in advance what I shall be doing at given time. Furthermore, the duties of public office today are so exacting that there is very little time really to get anything together in the way of a decent lecture. However, if I should happen to be in Ottawa during the months mentioned and could get anything ready, I should be glad to let you know.

In the meantime, with every good wish and regard, I am,

Yours very truly.

Rev. J. Stanley Murphy,
Director, Assumption College Lecture League.
Assumption College,
WINDSOR, Ontario.

DEMOCRATIC NATIONAL COMMITTEE
HOTEL BILTMORE
NEW YORK CITY

JAMES A. FARLEY
CHAIRMAN

May 18, 1940

Reverend J. Stanley Murphy, C.S.B.
Assumption College Lecture League
Windsor, Ontario
Canada

Dear Father Murphy:

Thank you for your very kind invitation to participate in the "Christian Culture Series", which will be opened by Monsigner Sheen on October 6th.

It is difficult for me to say now whether it will be possible for me to attend the lectures or take any active part in them later inasmuch as my official commitments and duties demand all of my time. However, I shall be very happy to permit the use of my name as patron with the understanding that, though I would consider it a privilege to support the series in its fine work, under the circumstances I cannot now take on any obligations of this character.

Please be assured that I deeply appreciate your thought of me, and that I wish you great success in your splendid work.

Sincerely yours,

JAF
mm

James A. Farley

Supreme Court of the British Colonies
New Westminster, B.C.
MAY 4, 1940

My dear Father Murphy:

Your cordial renewal of the invitation to contribute to your lecture series is gratifying indeed and I warmly appreciate it.

Unfortunately, however, my duties on the Court are such that all outside activities are strictly limited to some one lecture or sometimes not even that, during the year. Under the circumstances I do not feel free to accept any lecture engagement for next year, but I will certainly keep your request in mind and if I can arrange a series as you suggest I will be glad to do so. With such a wholehearted support and I am only sorry that I cannot see my way clear to accept your invitation.

With all good wishes for the continued success of your scheme and with my grateful thanks for your thought of me,

Sincerely,

Reverend J. Stanley Murphy, C.S.B.,
Assumption College,
Windsor, Ontario.

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ASSUMPTION COLLEGE WINDSORONT=

REGRET DELAY REPLYING VERY KIND INVITATION STOP WOULD VERY MUCH LIKE ACCEPT BUT REGRET PROGRAMME WILL NOT ALLOW ME DO SO=
EAMON DEVALERA.

University of Saskatchewan
Saskatoon, Saskatchewan

May 2, 1940.

Dear Father Murphy:

I have received your letter of 30th April, in which you invite me, at this, part I your lecture series next year.

I have to be in the east of Canada from time to time, and I should be very glad to accede to your request, but I will be in Ottawa only for a few days at the most, and I will be in Montreal for a still shorter time. I am very interested in your project, and as soon as ever I can, I will write you further.

With kind regards, I am,

Sincerely yours,
Edward K. Thomas
President.

Rev. J. Stanley Murphy, C.S.B.,
Assumption College,
Windsor, Ont.

The Detroit News
THE HOME NEWSPAPER
DETROIT MICHIGAN

Sept. 25, 1939.

Dear Father Murphy -

Thank you for the complimentary tickets to the Assumption College Lecture League series. I hope to be able to attend some of the lectures, but I have to do a good deal of my work in the evening, and am seldom able to figure in advance whether a certain night will be free.

You ask whether I know of any better service of this type under

Southern Mill Owners Association
Office of Opie
Direct Representation
Greenville

Nov 7, 1941

Reverend J. Stanley Murphy C.S.B
Assumption College
Windsor, Ontario

Dear Father Murphy,

The honor you have conferred upon us by your invitation to our Christian Culture Series, to speak to you on the subject, "Labor and Christian Culture", is appreciated. Under ordinary circumstances, I would be glad to accept, but we are compelled to say "no" to outside engagements.

It is not a question of a stipend, for Dr. Speed has not accepted any offering for his talks in his own church, and we have brought Christian Culture to the attention of many people in the South through the medium of the radio. The talks in his series, however, have been given without charge. We have, however, been compelled to refuse requests for addresses, because of the fact that we have undertaken to present Christian Culture to the people of the South through the medium of the radio, and the limitations of the institution or its affiliated with it.

We are indeed loathe to decline your invitation. We appreciate your interest in our work, and appreciate your position in the matter. Trusting your health and that you will accept our sincere wishes, I am

GENE TUNNEY

155 East 47nd St.
New York, N. Y.
May 7th, 1940

Dear Father:

I regret very much that it will be impossible for me to participate in the series on Christian Culture that you are giving this Fall, Winter and Spring.

I have signed a contract with a lecture agency to make a series of lectures and one of the terms is that I will accept no other outside invitations.

I do hope you will understand and accept my best wishes for a grand success with your excellent idea.

Sincerely yours,
Gene Tunney
Gene Tunney

Rev. J. S. Murphy,C.S.B.
Assumption College
Windsor, Ontario

ST. JOHN'S COLLEGE
Annapolis, Maryland

October 18, 1939

Dear Father Murphy:

Thank you for your note of December tenth. I shall be glad to come and try to FULFILL my part of your interesting program.

I am not sure that I have enough training to be a successful after-dinner speaker over the radio. I have done that thing only once, but I shall be glad to try it if you think it wise. I shall leave it to your discretion.

I have not heard yet from Father Berry of the University of Montreal, but it will be possible for me to accept. I shall let you know either directly or through Father Berry as soon as I hear from him.

Sincerely yours,
Scott Buchanan
Scott Buchanan, Dean

Father J. S. Murphy,C.S.B.
Assumption College
Windsor, Canada

Radio Replies and Quizzes to a Street Preacher

Address and Remit to — RUMBLE and CARTY
"Radio Replies"
St. Paul, Minn., U. S. A.
Telephone—Garfield 8177

Dec. 12th 1940

Dear Murphy,
Expected to go to Montreal at about this time, but that trip was postponed and I have returned here to St. Paul. A cable from you on my return and I have made date to be here before 7 pm. Tuesday on Feb 4th Hudson I am returning to Detroit with Monaghan Head, and will be giving a lecture there in the Statler on Feb 12th & Jan. 19th. Could get on I ask with one or three during these days. Wish you would write me. Let me be specially with the Falls of Lisbon I have recollections, and with best Christmas wishes

Yours sincerely in J.C.

L. Rumble Pres.

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REV J STANLEY MURPHY CSB
ASSUMPTION COLLEGE WINDSOR ONT
DISCUSSED MEETING WITH MR. MURRAY. SAYS HE WILL TRY TO BE WITH YOU AT A LATER DATE. SUGGEST YOU COMMUNICATE WITH HIM AGAIN IN NEXT SEVERAL WEEKS
DAVID J MCDONALD

Fairmont Hotel
San Francisco

P.T. San Francisco Nov. 26th 1940.

Rev. Father J.Stanley Murphy C.S.B.,
Assumption College,
Windsor, Ontario.

Dear Reverend Father Murphy,

Your letter of the 16th inst. reached me here in San Francisco.

Of course I am very touched and appreciate very much the honour Assumption College intends to confer upon me, and I shall gratefully comply with your wishes about my appearing at the College at the ceremony on the 17th or 18th of February 1941. As to definitely fixing the time I cannot say anything at present. I have been on a long tour through the States ever since the beginning of october, and I do not know anything yet about the arrangements that Mr. Colston Leigh has made for my next tour in 1941. But as soon as I get back to New York about Christmas I will speak about it to Mr. Leigh and get in touch with you again.

As to coming to an agreement with Mr. Leigh I suppose I can do it myself, as I do not think it will be necessary for you to approach him, but I will let you know, when I have seen the people at his office.

Yours respectfully

Sigrid Undset

Salute!

In the ensuing pages we have tried to give a full picture of the Assumption College Lecture League in pictorial and literary form. This year marks the eighth anniversary of the series and it is only fitting that in this edition of The Ambassador we salute "one of the finest things seen on two continents."


The Catholic University of America
Washington, D. C.

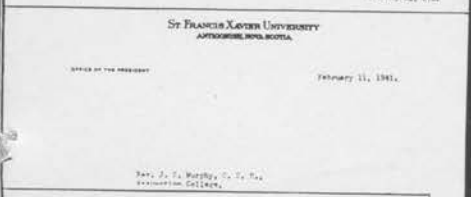

Sacred Heart Seminary
2701 CHICAGO BOULEVARD
DETROIT MICHIGAN
February 14, 1941


HUNTER COLLEGE
OF THE CITY OF NEW YORK
695 PARK AVENUE


COMMITTEE ON EXTENSION COURSES AND UNIVERSITY LECTURES
McGILL UNIVERSITY
MONTREAL


FORDHAM UNIVERSITY
NEW YORK, N.Y.


UNIVERSITY OF DETROIT
DETROIT, MICHIGAN
February 13, 1941


ST. FRANCIS XAVIER UNIVERSITY
ANTIGONISH, NOVA SCOTIA
February 11, 1941.

Rev. J. S. Murphy, C. S. B.,
Assumption College,


Toronto,
Feb. 9th,
1941.

Dear Father Murphy,

As the Ontario Legislature opens on the 13th instant, I regret that I shall be unable to attend the gathering on that date at which the First Annual Christian Culture Award will be presented to Sigrid Undset.

I should like, however, to congratulate the College on establishing this award which will recognize outstanding lay exponents of Christian ideals.

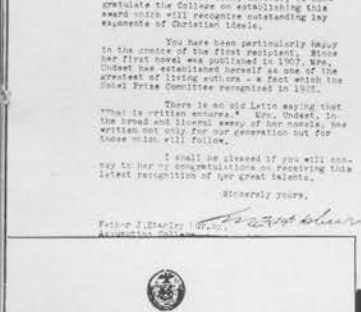
You have been particularly happy in the choice of the first recipient. Since her first novel was published in 1907, Mme. Undset has established herself as one of the greatest of living authors - a fact which the Nobel Prize Committee recognized in 1928.

There is an old Latin saying that "What is written endures." Mme. Undset, in the broad and liberal sweep of her novels, has written not only for our generation but for those which will follow.

I shall be pleased if you will convey to her my congratulations on receiving this latest recognition of her great talents.

Sincerely yours,

Father J.Stanley [illegible]
Assumption College,


City of New York
Office of the Mayor

February 14, 1941.

The Reverend J. Stanley Murphy, C.S.B.,
Director, Christian Culture Series,
Assumption College,
Windsor, Ontario, Canada.

Dear Father Murphy:

Thank you for your letter inviting me to the ceremonies in honor of Madame Sigrid Undset next Wednesday, February 19th. I regret that I will be unable to attend as I am scheduled to be in St. Louis, Missouri, for a meeting of the United States Conference of Mayors.

I do, however, want to convey felicitations to you and your associates upon the establishment of the Annual Christian Culture Award, to be made each year to an outstanding lay exponent of Christian ideals. Your choice of Madame Sigrid Undset, to be the initial recipient of this honor, is an excellent one and she, in turn, may well be proud to be the first person to receive the Christian Culture Award. It is a pleasure, indeed, to extend hearty congratulations to both Assumption College and Madame Undset on this interesting and important occasion.

Sincerely yours,

Mayor.

RA201 93 DL CNT PERIODS=LANSING MICH 10 456P
A STANLEY MURPHY, C S B=
ASSUMPTION COLLEGE WINDSOR ONT=

I AM MOST GRATEFUL FOR YOUR CORDIAL INVITATION TO ATTEND THE CEREMONIES IN CONNECTION WITH THE ANNUAL CHRISTIAN CULTURE AWARD AND REGRET EXTREMELY THAT A PREVIOUS APPOINTMENT MAKES IT IMPOSSIBLE FOR ME TO BE PRESENT, PLEASE CONVEY PERSONALLY TO SIGRID UNDSET MY CONGRATULATIONS TO HER ON THIS OCCASION, IT IS FITTING THAT THIS AWARD SHOULD GO TO THIS DISTINGUISHED WOMAN OF LETTERS WHO HAS CONTRIBUTED SO MUCH TO THE WORLD OF LITERATURE, I AM SENDING AS MY PERSONAL REPRESENTATIVE SENATOR JAMES BURNS WHOSE BROTHER IS ON YOUR COLLEGE FACULTY,=

MURRAY D VANWAGONER GOVERNOR OF MICHIGAN.


CANADIAN NATIONAL TELEGRAM

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REV J STANLEY MURPHY C S B=
ASSUMPTION COLLEGE WINDSOR ONT=

REGRETTING THAT PREVIOUS ENGAGEMENTS PREVENT ME FROM BEING PRESENT AT THE INAUGURATION OF THE CHRISTIAN CULTURE AWARD I AM GLAD TO CONVEY THE APOSTOLIC BENEDICTION OF HIS HOLINESS WITH HIS PATERNAL CONGRATULATIONS TO THE FIRST RECIPIENT SIGRID UNDSET AND TO ALL WHO UNDER THE LEADERSHIP OF THE ASSUMPTION COLLEGE AND THROUGH CHRISTIAN CULTURE SERIES ARE ACCOMPLISHING THE NOBLE TASK TO ENLIGHTEN MEN IN THE TRUTH AND WISDOM OF CHRIST=

ARCHBISHOP ANTONIUTTI APOSTOLIC DELEGATE.

LOWELL THOMAS

February 11, 1941

Dear Father Murphy,

Congratulations to Sigrid Undset.
I wish I could be there to take part in the ceremony of presenting the award. Your forum list is most impressive. I particularly wish I could be there to hear Monseigneur Sheen, my old Princeton colleague Dr. Arthur Compton, my delightful French friend Abbe Dimnet, and a few more.

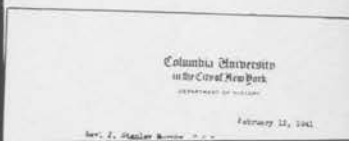
Cordially yours,

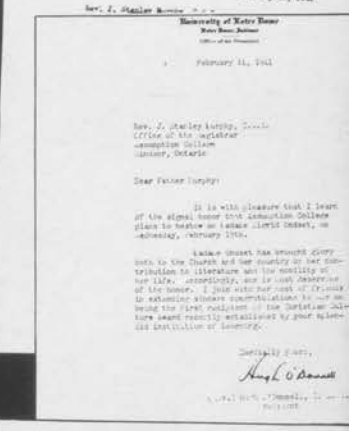
Lowell Thomas


MARYGROVE COLLEGE
DETROIT, MICHIGAN


HARVARD UNIVERSITY
DEPARTMENT OF FRENCH
Cambridge, Mass.
Febru


The University of Chicago
The Law School
Chicago
February 11, 19


Columbia University
in the City of New York
DEPARTMENT OF HISTORY
February 12, 1941
Rev. J. Stanley Murphy, C.S.B.


University of Notre Dame
Notre Dame, Indiana
OFFICE OF THE PRESIDENT
February 11, 1941

Rev. J. Stanley Murphy, C.S.B.
Office of the Registrar
Assumption College
Windsor, Ontario

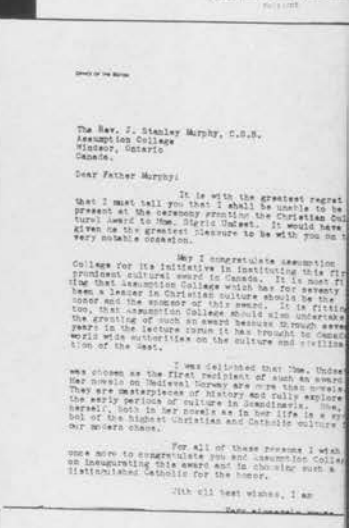
Dear Father Murphy:

It is with pleasure that I learn of the signal honor that Assumption College plans to bestow on Madame Sigrid Undset, on Wednesday, February 19th.

Madame Undset has brought distinction to the Church and her country by her contribution to literature and the nobility of her life. Accordingly, she is most deserving of the honor. I join with her host of friends in extending sincere congratulations to her on being the first recipient of the Christian Culture award recently established by your splendid institution of learning.

Sincerely yours,

Hugh O'Donnell


The Rev. J. Stanley Murphy, C.S.B.
Assumption College
Windsor, Ontario
Canada.

Dear Father Murphy:

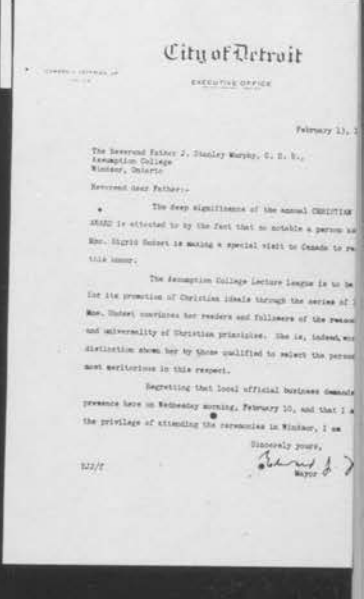
It is with the greatest regret that I must tell you that I shall be unable to be present at the ceremony granting the Christian Culture Award to Mme. Sigrid Undset. It would have given me the greatest pleasure to be with you on this very notable occasion.

May I congratulate Assumption College for its initiative in instituting this first prominent cultural award in Canada. It is most fitting that Assumption College which has for seventy years been a leader in Christian culture should be the donor and the sponsor of this award. It is fitting, too, that Assumption College should also undertake the granting of such an award because through seventy years in the lecture rostrum it has brought to Canada world wide authorities on the culture and civilization of the East.

I was delighted that Mme. Undset was chosen as the first recipient of such an award. Her novels on Mediaeval Norway are more than novels. They are masterpieces of history and fully explore the early periods of culture in Scandinavia. She, herself, both in her novels as in her life is a symbol of the highest Christian and Catholic culture in our modern chaos.

For all of these reasons I wish once more to congratulate you and Assumption College on inaugurating this award and in choosing such a distinguished Catholic for the honor.

With all best wishes, I am


City of Detroit
EXECUTIVE OFFICE
February 13, 1

The Reverend Father J. Stanley Murphy, C. S. B.,
Assumption College
Windsor, Ontario

Reverend dear Father:-

The deep significance of the annual CHRISTIAN CULTURE AWARD is attested to by the fact that so notable a person as Mme. Sigrid Undset is making a special visit to Canada to receive this honor.

The Assumption College Lecture League is to be congratulated for its promotion of Christian ideals through the series of lectures. Mme. Undset convinces her readers and followers of the reasonableness and universality of Christian principles. She is, indeed, worthy of the distinction shown her by those qualified to select the person most meritorious in this respect.

Regretting that local official business demands my presence here on Wednesday morning, February 19, and that I am not to have the privilege of attending the ceremonies in Windsor, I am

Sincerely yours,

Mayor



PORTRAIT

A WORD CONCERNING THE DIRECTOR OF THE LEAGUE

"O, Blessed vision, thou art so exquisitely wild!" said Wordsworth and when Father Murphy proposed the idea of a lecture series at Assumption College he was told that he was a visionary and that his proposition was wild. But wild or no wild, Father Murphy was and is a visionary and the eighth season of the Christian Culture series just concluded is conclusive proof that he epitomizes the type of leader in the cause of Catholic liberal education.

Father Murphy launched his idea during the summer of 1934. "Armed with a couple of street car tickets, a prayer to the Blessed Sacrament and a list of names, I set out to seek patrons to support a series of lectures," he says laughingly, "and as G. K. C. once said 'Blessed is he who expecteth nothing for he shall be gloriously surprised', fifty names were secured that day and although the attendance at the initial lectures was small, it was not discouraging because I think that people take to this sort of thing gradually."

Since the inception of the Lecture League eight years ago, Father Murphy has been called upon time and time again to write about his now far-famed institution, but for eight years no one has written anything about Father Murphy, who, after all is the life blood of the series.

He hails from Woodslee, Ontario, a small community not too far from Windsor and it was there that he began his career in the classroom. He entered Assumption College in second year high school and upon graduation he entered St. Basil's Novitiate where he became a member of the Congregation of St. Basil. Returning to Assumption for his arts course he was subsequently graduated in 1928 with the degree of bachelor of arts. After Theology at Toronto, he was ordained a priest in the spring of 1931. He taught at Catholic Central High School in Detroit for a year and then was transferred to his alma mater to become principal of the high school department. Upon finishing this term of office, he became Associate Professor of English and History in the arts department and this year he was appointed Registrar of the College.

Quiet and unassuming, Father Murphy goes about his work without fanfare and loud advertising—the result being that the Lecture League has become one of the most talked of things at the College. Amiable, witty, cheerful and Irish is Father Murphy. (He even writes with green ink.)

At any rate the entire credit for the founding, the growth, and the development of the Assumption College Lecture League is due this young Basilian Father who has built what one lecturer boldly proclaimed: "The finest thing seen on two continents."







■ 1. Tom Morgan, Papal Reporter with Fr. Murphy

■ 2. Shane Leslie and Fr. Murphy

■ 3. Fr. McCorkell, Professor of English with Arnold Lunn of England



MME. SIGRID UNDSET

Recipient of the First

ANNUAL CHRISTIAN CULTURE AWARD

Author of

KRISTIN LAVRANSDATTER

THE MASTER OF HESTVIKEN

MADAME DOROTHEA

and other works of great note

■



The Christian Culture Medal designed by A. De Bethune and Graham Carey and executed by Mr. Carey.

"THE CORE OF CHRISTIAN CULTURE"

■

The Acceptance Speech of Mme. Undset

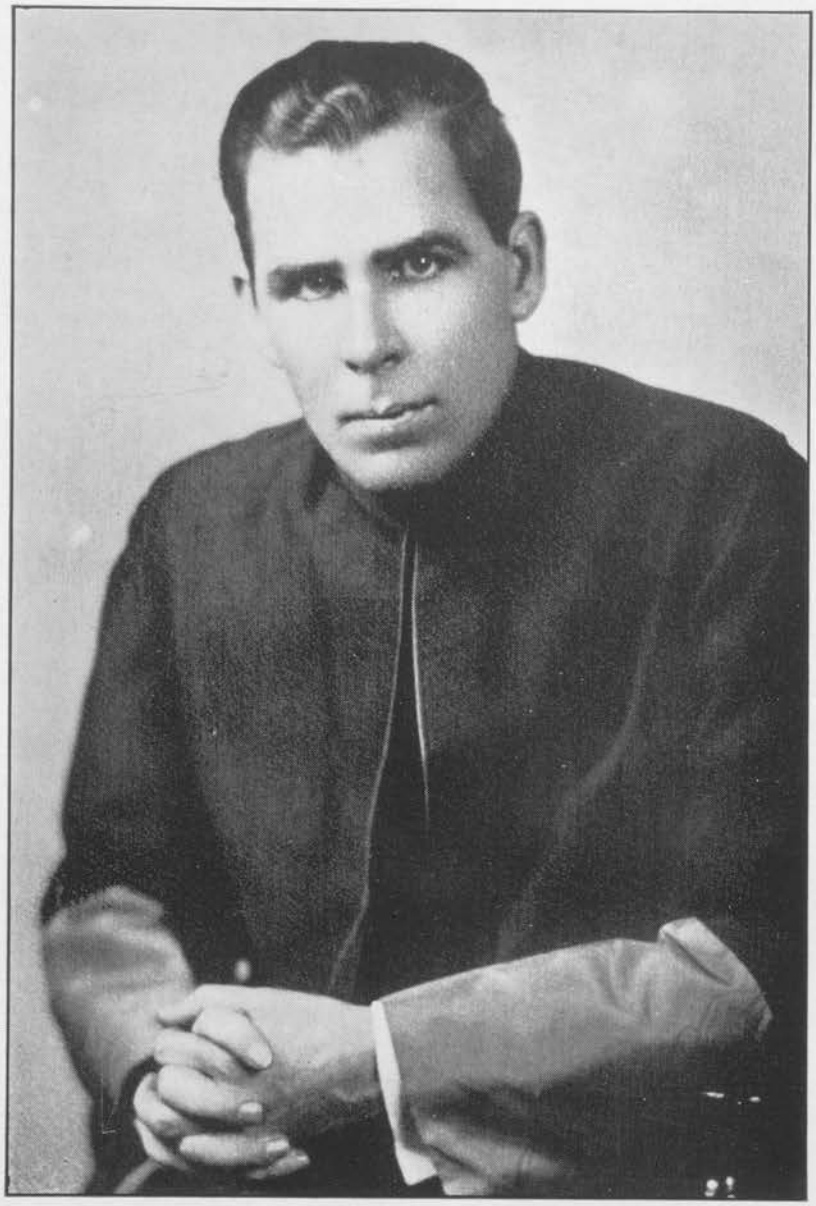
■

If we try to fathom, in an ever so feeble and inadequate way, the horrors of this war that is now going on and affecting the whole of our globe, I think that many, at least in this audience, will agree with me, when I say I think the most horrible of all the war's horrors is the fact, that now men who feel themselves called to be the leaders of their people, have chosen lies as their chief weapon. After all, the material weapons—the armament for the battle in the air and on the ground and on the ocean, the man-power that wields the arms of mechanized warfare—these material weapons are subservient to the spiritual weapon, the state of mind and the will, that set the goal for the fighting armies, and the constructor's efforts to create ever new and more deadly armament, that fired a sufficiently large part of the nations to willing submission, so that the sacrifices that go to prepare and fight a people's war could be imposed on whole nations.

HELL OF HORRORS

The horrors of this war—none of us can possibly form an approximately adequate idea of them. If we could, we should die of it. We cannot picture anything like the sufferings of the wounded, soldiers and civilians, men, women and little children, multiplied by the hundred thousands. We cannot imagine the horrors of concentration camps, of the things that have happened every day for more than one year to the Poles on both sides of the dividing line two totalitarian states tore through the mother country of a nation. We cannot picture the hell of

« *Continued on Page 161* »



■ RIGHT REVEREND MSGR. FULTON J. SHEEN

Of the Catholic University of America
Opening Speaker in the series

•

The mission of a priest is to bring God to man and man to God. None play this double role better than my good friend Father J. Stanley Murphy who through his "Christian Culture Series" has brought a knowledge of ends to a world that generally thinks only of means. May God prosper and bless him for even more abundant harvests in the years to come.

RT. REV. FULTON J. SHEEN



■ "WE ARE NOT ABEL"

"Assumption College, Windsor, Ontario, are bringing out very attractive little booklets that reprint lectures in 'The Christian Culture Series'. Like the Catholic Herald they are 'one hundred per cent. non profiting.' I have received Arnold Lunn's 'Brother Cain—Red Tactics in Windsor', the account of how Mr. Lunn tried to pin down a Communist debater who sighed for co-operation, not combat. 'I don't like to debate with Brother Lunn,' said the Communist, 'I want to co-operate with him in this struggle for social justice'. To which Brother Lunn retorts witheringly: 'Perhaps, but I don't want to co-operate with Brother Cain. There are times when non possumus should be translated, "We are not Abel".'

"The purple and brick cover of this pamphlet with its hand lettering and reproduction of a simple cartoon ought to be an inspiration to our own publishers. Half the battle in getting this sort of literature across is attractive presentation, the next half is the rapidity of production, so that a subject is treated while still in the public mind, and the third half—if I may be allowed another—is simple, witty, forceful writing. All three halves are too often missing from our efforts on this side of the Atlantic."

THE CATHOLIC HERALD, London, England

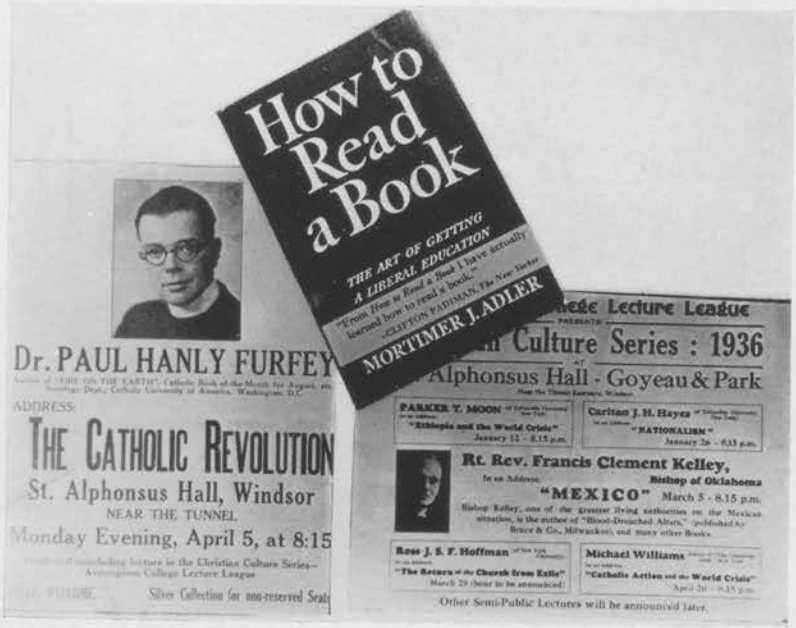
April 9, 1937

■ SONNET

(Commemorating the bestowal of the first Christian Culture Award of Assumption College on Mme. Sigrid Undset, February 19, 1941, when Mme. Undset's acceptance-address was broadcost over the MUTUAL BROADCASTING SYSTEM from the Vanity Theatre through C.K.L.W.).

A solemn hush enveloped all the throng
Just sequent to the thunder of applause
That greeted Mme. Undset, and because
The band had climaxed with a burst of song;
And glowing interest soon was mounting strong
When tributes from the Makers of the Laws
Were heard, and from those, too, who heed Right's cause;
And Pius' blessing mighty as a gong.
Thrills, suddenly, thick-crowding came, and fast,
As she, Great Soul, accepted the Award,
Which old Assumption gave as her utmost;
Then hearts and minds were lifted to the vast,
Sublime, toward God, whilest Mme.'s genius soared;
And Mutual said: "Was heard FROM COAST TO COAST!"

—Lucar Carney "28.





Above is a reproduction of the State Resolution proposed by Senator James A. Burns, brother of Rev. F. L. Burns, CSB, on the occasion of Sigrid Undset's award. A state trooper accompanied him at the ceremonies.

"What A List Of Names! What A Host Of



Rev. VINCENT MOONEY, C.S.C.
of Notre Dame U.



MORTIMER J. ADLER
of U. of Chicago



OLIVER ST. JOHN GOGARTY
of Ireland



MME. SIGRID UNDSET
Exiled by Nazis, from Norway



OWEN FRANCIS DUDLEY
of England

A Few Of The Lecturers Who Have Appeared In The Series

Associations! What A Power Is Genius"

SIR WALTER SCOTT



■ MAURICE LEAHY
of Ireland



■ FATHER FLANAGAN
of Boys' Town



■ CANON IDDINGS BELL
of Providence, R.I.



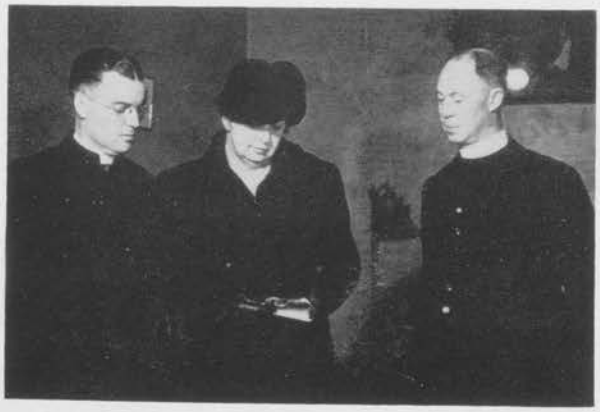
■ PHILIP MURRAY
Pres. of C.I.O



■ GRENVILLE VERNON
of "The Commonweal"



■ PAUL HANLEY FURFEY
of Catholic U.



■ Fr. Murphy, Mme. Undset and Father Guinan pause for the Ambassador photographer.



■ Val Clare of Radio Station CKLW has long been master of ceremonies at the lectures. Here he is talking with Philip Murray backstage.



CULTURE ON PARADE

[Reprinted from "The Basilian"—April, 1935]

BY FATHER J. STANLEY MURPHY, C.S.B.

Five months old, the infant is not articulate, but would say, if it could, that it was born through goodwill—of the authorities, the patrons, the lecturers.

How did the idea of the lecture league germinate? Waiving aside the possibility of innate ideas and an exact application of the Scholastic theory of knowledge, just say that it slowly sprouted, then suddenly *emerged* as a reality, and still grows.

For some time, however, the necessity of extramural, intellectual stimulation had been vaguely felt; a chronic gnawing akin to hunger for nutriment after the twelve o'clock Mass, but seated more in the locality of the obdulla oblongata than in the regions of the solar plexus. Experiments with Bridge, Movies, the Funnies, the Radio, even Billiards, always seemed to fail; the throbbing would revive. Reading, like easy conversations, sometimes alleviated, at other times aggravated the intensity of this mysterious sensation.

Some dreamt about, others suggested mildly, almost all curtly dismissed the mad scheme of promoting public lectures. More humour and less moan would result from planning a rocket flight to the moon.

Extra shekels were as uncommon as the extinct dodo or the lost Atlantis, and even the most unimaginative could fairly visualize usurious money-lenders like couchant lions in wait for pecuniary prey. The athletic fee was insufficient to support athleticism. Keeping up with the Joneses in athletics is common to every modern school, with the heavy expenses of transporting athletes hundreds of miles, investing in paraphernalia, and paying expert officials. There was nothing resembling an aesthetic fee to promote aestheticism, under which might come Dramatics and Lectures, though a small charge from each student, possibly one-fifth of the present Science fee, would practically establish a fund for cultural activities.

The obstacles to the founding of a Lecture League were, then, mostly economic. Morally, such a project was considered laudable, but quite visionary, especially by those staled in the pitiable rut of deadening practicality. Surprises are the pepper and salt of life, and many a practical impossibility suddenly becomes possible where goodwill and co-operation combine, e.g., the Vatican-Mussolini pact.

At the beginning a dubious venture like the Lecture League could not resort to the technique of demands-assessing fees; so it had to rely upon appeals, not the hysterical, high-pressure campaign of modern drives, rather the gentler beginning of first Franciscans. The public seemed to like it: so much so that the majority of the possible patrons, hearing the plans, purpose of the Lecture League, and the calibre of the speakers, expressed their sweetest benevolence and kindliest interest. Whenever they did not cheerfully give, they cheerfully refused, and the reason for the latter was financial embarrassment. The success of our appeals surpassed all expectations. In spite of a century of mechanical dehumanization, man was not a machine; he still had a heart; it could heed appeals.

The honoured name of Monsignor Fulton Sheen, universally revered from the Catholic Hour, gave an impetus to the movement that was inestimable. Without his magnanimous co-operation in giving the first lecture, coupled with the promises of Maisie Ward and Dr. Gilson, I am sure that the Lecture League to-day would lie amid the debris of other rejected ideas.

Something long over-due was being encouraged. That would express the sentiments of many of the patrons. Heretofore, there had been no organized system of introducing Catholic scholars and thinkers of international repute to the life of the Border. Several wisely remarked that the Lecture League would enhance the prestige of the college; that influential citizens entirely unfamiliar with our other activities would be greatly impressed with this particular cause. Encouraging words came from Monsignori and Bishops, and many outstanding figures. Governor-General Frank Murphy of the Philippines sent his best wishes as he became an honorary patron, as did G. K. Chesterton, Arnold Lunn, Shane Leslie. One ecclesiastic, himself a lover of sports plus more important interests, opined that too many youths, even among the priesthood, were interested in sports minus more intellectual pursuits. He thought that the Lecture League might help to restore the equilibrium. Cardinal Villeneuve blessed the movement, considering it a form of Catholic Action:

"I am very pleased to learn that the Assumption College Lecture League has been developing the cultural and spiritual life of the Border by giving the public the opportunity of hearing such eminent Catholic thinkers as those you mention, and I am glad that you are arranging a Spring Series of conferences and will again introduce other distinguished Catholics.

"These Lectures are a very practical and effective way of promoting Catholic Action, and most heartily do I add my name to the list of Honorary Patrons.

"J. M. Rodrique Card. Villeneuve, O.M.I.
"Arch. de Quebec."

There is likewise the question of the duty of a Catholic college to its locality which should be considered here. It is all too easy to blame everything on the apathetic bourgeois environment; but before doing so a school should be sure that it is not in any way responsible for what it so glibly condemns. The most unpromising soil is often much more fertile than it first appears. In time a Catholic institution should be able to do much to stem the tide of mediocrity, to elevate the cultural life of its environs by radiating Catholic thought and Catholic Action. The public lectures cannot hope to rival Bridge and Kenos in popularity; yet their importance surpasses that of the latter. Less effervescent than the popular distractions, lectures are also less evanescent. A prominent pastor remarked, "I have never forgotten the outstanding lectures that it was my privilege to hear years ago; their stimulation was remarkable." A Lecture League begun, the locality will not let it die. If the locality does, the school should not, for it would be a sign that intellectual stimulation *is* needed.

I need not remark that the type of lectures on our program influences the staff for good. Certain of the lectures will seem to some too highbrow; to others they will be mysterious; however, fresh inspirations, new ideas, deep wounds to smugness and self-sufficiency, do result—undeniable benefits.

Gratifying has been the effect on certain of the more brilliant students who persist in thinking and being themselves, notwithstanding the boa-constricting system of modern education. Boys who assimilate the thoughts and sentiments of the scintillating pagan writers have received an antidote from the scintillating sources of a Sheen, a Leslie, a Gilson. Why, even more than one High School student took notes on the lectures, deriving immense benefits from them, while some of the "college-for-pleasure-sake," Yahoo-minded university students spent the evening with Mae West (at the cinema) or with Cab Calloway via the radio. Not only have the mentally alert students become interested in the works of the lectures, but also in the writings of many others mentioned by the speakers as being on the side opposite the demons.

I cannot estimate the far-reaching results of Monsignor Sheen's two discourses, "Lourdes" and "Peter and Pan." Glowing reports have come from several distinguished patrons; a Sheen cult has arisen; many are reading him, and through him get to Chesterton, Belloc, and others. The whole student-body and staff often enjoy by popular assent Monsignor Sheen's sermons on the "Mystical Body," which are broadcast in the refectory over a public address system.

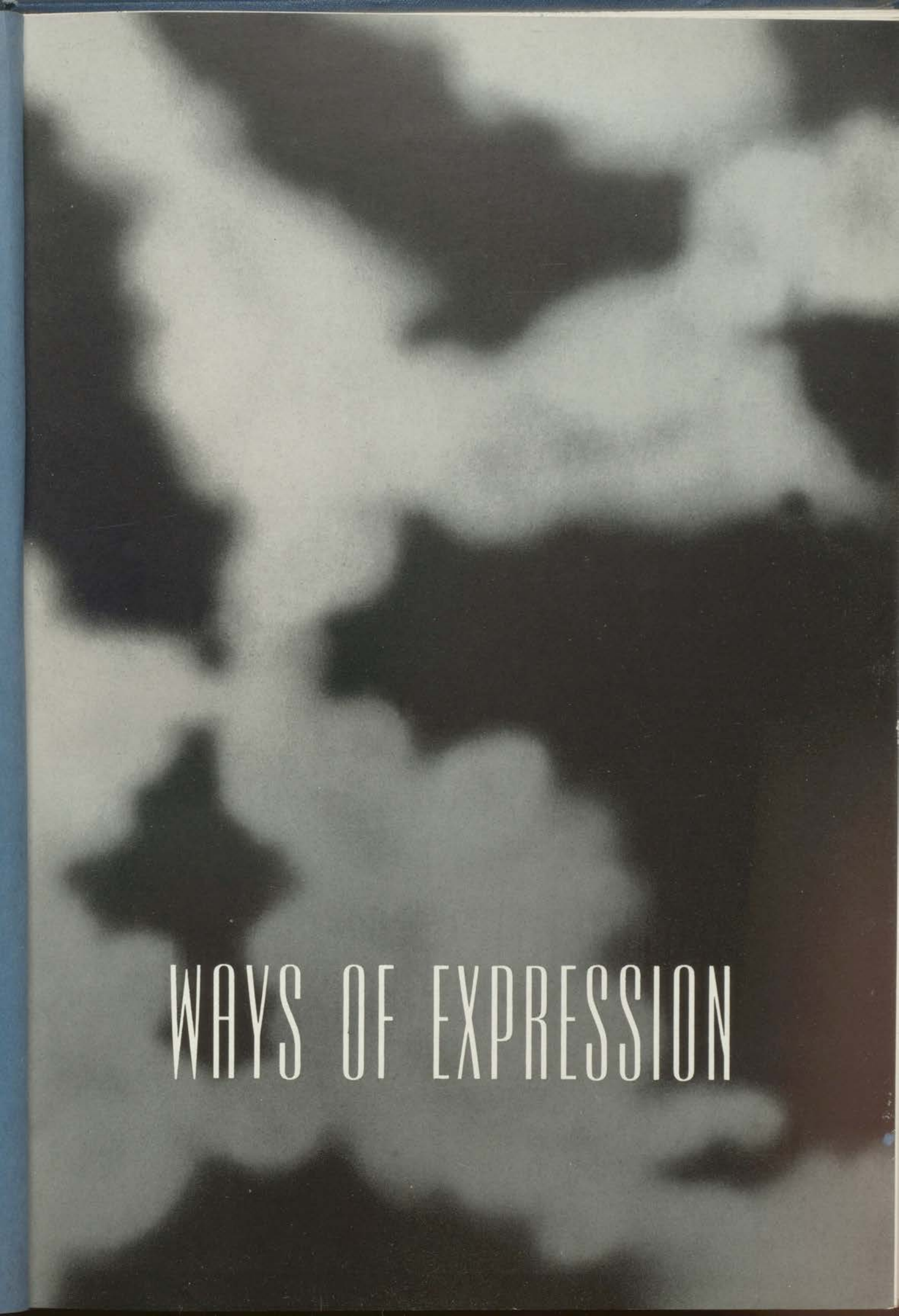
Maisie Ward in *Has Christianity Failed?* gave us a new approach to the subject. She aroused interest in Catholic Action. Now we feel a justifiable inferiority complex when we think of our English Catholic brethren.

Dr. Gilson has made us suspect the mad tendency to state-idolatry and think more highly of the freedom of Christian philosophy. He is sufficient illustration that a sensible modern is never a snobbish modernist neglecting the heritage of the past.

Peter Maurin shocked us almost as much as St. Francis of Assisi could have done. He is so eccentric, so true to true principles, so oblivious to our silly conventions that many "good" people gasped. He gave us a chance, at least, to learn many things which we probably did not learn; for our generation is hardly more receptive than that of John the Baptist's and Christ's. Yet who could forget that inspired talk on Catholic Action, in which he urged a substitution of Christian slogans for the sickly Yahoo slogans. "God bless you." "It is God's will." "God will provide." "Why not give your money, your time, to Christ, your Brother, your Teacher, your Model, your Saviour, your Mediator." "You cannot sell yourself and be yourself."

Shane Leslie aroused the keenest interest in the Oxford Movement, and as a result, there will be students reading about Newman and Manning, who otherwise would never have done so. A living type of Catholic culture in the flesh can do more to stimulate interest than mere books; and Mr. Leslie merited the encomiums heaped upon him by Bishop Gallagher and Fr. Chas. E. Coughlin on that occasion.

A Catholic school must not be chaotic. There must always be order and proportion. Athletics must not be condemned; they must be converted, baptized and sanctified. Otherwise, they are perverted, paganized, and glorified. If the centre of gravity happens to be in the dressing-room, let it be restored to the chapel. Neither Spartan nor Athenian types are Catholic types; but true exponents of Catholic culture are Christian types. Catholic culture is ever endangered by *surreptitious suppression* by physical culture and pseudo-post-Christian modern culture. If a Lecture League can help to prevent such aberrations in our schools, encourage it. Even if it only reverses the vicious tendencies aforementioned, it is still eminently worth while; worth time; worth interest.


WAYS OF EXPRESSION



SIGMUND J. HAREMSKI
President of Student Body

STUDENT COUNCIL

As the sands of time slowly revolve around the axis of the hour glass, this year's student council writes its obit for the year. It might do at first to explain the function of the Students' Administrative Council to the reader of this year-book. The Council was formed in bygone years to be the guiding hand of all the functions of the college. It takes on the character of the unifying spirit for the outlets of student endeavor on or off the campus. We play no part in the internal integrity of the college which is left entirely to the committee of academic standing which is composed of the president of the college, the registrar, a first and second councillor who are chosen by the head of the house. These men are respectively Fr. V. J. Guinan, C.S.B.; Fr. J. S. Murphy, C.S.B.; Fr. M. J. Pickett, C.S.B., and Fr. G. J. Thompson, C.S.B. The Student Council is the executive body which sees to it that tea-dances, student assemblies, the annual Senior Ball and J-Hop dances, the campaign elections, intramural sports program, the annual arts banquet, special lectures by noted artists, and the other social activities are conducted with the proper decorum and administration that is becoming to university students.

From the mêlée of campaigning and election speeches in the spring of '40 there rose the council that was to rule the functions of the school for the social and fiscal year of '40-'41. It might be here added that a regular nomination and campaign platform is presented by each candidate. There follows the general period of campaigning that is the highlight of activity during the school year. Then the solemn day of voting is conducted in the utmost secrecy and seriousness. It is not until the day of the arts banquet some few days later that the results are announced to the anxious members of the student body and the frenzied candidates. The result of last year's vociferations resulted in the choice of the following members: President, Sigmund Haremski; vice-president, Benjamin Laker; president senior class, Eugene Dalton; president junior class, Leroy Delmore; president sophomore class, Philip Spahn; president freshman class, Francis Zinser. The President of the Student Council is voted upon by the entire student body while the



EUGENE DALTON
President of 1941 Class

other offices are voted on merely by the members of the respective classes. The runner up for the presidency of the council is automatically vice-president.

The task of the council is not a light one nor is it at times a pleasant one. It is indeed a difficult job to please all the diversive factors in the college. There are heartaches and headaches which cannot nor must not be denied. But above all this at the end of the year, there is the comforting feeling of a job well done . . . a job worth the criticism both destructive and constructive.

It is with a justified pride that we as this year's Student Council write a finis to the activities of the year. We have achieved the unique success of providing entertainment without a let up for the student body what with tea dances with our sister college, Holy Names College, huge bonfire football rallies—followed by programs and refreshments in the college gymnasium, freshmen initiation, theatre parties, dances, and other social get-togethers that help to make college life a pleasant memory to offset the drudgery of the scholastic life. It has been, however, emphasized very strongly that the scholastic element is necessary for without a scholastic rating there are no students who are to be guided in their activities by a student council.

Lieutenant Colonel John D. McCrae said in the immortal poem entitled "Flanders' Fields" the following lines:

"To you, from failing hands, we throw
The torch; be yours to hold it high."

We feel that we have held high the torch given us by the past and from our failing hands we present the torch to next year's council. May they prosper and flourish and attain great achievement in the administration of the activities of Assumption College.

SIGMUND HAREMSKI, President.

DRAMATIC CLUB



■ CHARLES A. HATHAWAY
President

This year the Assumption Collegen Players spent their time in experimental work and produced no play for public patronage. "Front Page", a story of the newspaper world, was taken in its component parts and analysed thoroughly while special emphasis was placed on cast and diction. For a time it seemed likely that "Front Page" would be staged in the College Auditorium but the shortness of the term combined with much academic work prohibited the story from going behind the footlights.

The members of the organization learned, inter alia, many things concerning dramatics—how to study a script, how to co-operate with fellow cast members and the art of punctuality.

A note of praise is due Mr. Gregory Crawley, the director, and Mr. Charles Hathaway, the president, for their honest and sincere labours.



■ Seated: T. Kuhn, C. Hathaway, P. Plante.
Standing: J. Stephani, J. Neinstedt, E. Jacques, E. Merkel.

VARSITY 'A' CLUB

The Varsity "A" club of Assumption College celebrated its first Anniversary by obtaining Varsity Pins for all of the members in the club. A new type of pin was designed, quite different from anything ever seen around the college, and now each member may be recognized, and the sport he participated in known, by the pin.

It is the purpose of the club to mould the "Varsity Letter Winners", in both football and basket ball, into a group to promote good sportsmanship in work and play. The club was under the capable guidance of Charles Freeman, Leo Reaume was elected Vice President, Edmund Jacques, Secretary, and Gene Durocher, Treasurer.

During the course of the past year, two informal dances and two raffles were sponsored by the Varsity club with all the members serving on one committee or another. A formal initiation was held for all incoming members from both football and basketball at the close of basketball season. This event was under the direction of Spahn and Reaume. The ceremony was held in the gymnasium and a dinner was given for the club later in the evening.

Members include: Mr. John Shada, Honorary President; Rev. J. Whelihan, Honorary Member; Dr. C. J. Hemond, Honorary Member; Mr. Charles Freeman, President; Mr. Leo Reaume, Vice-President; Mr. Edmund Jacques, Secretary; Mr. Gene Durocher, Treasurer; Alex, Allen, Davids, Delaney, Dennis, Dolan, Drotar, Durocher, Freeman, Gormely, Haremski, Hathaway, Himberg, Jacques, Kumko, Kuzma, Lally, Long, Mahaffy, McClelland, Nienstedt, Plante, Reaume, Richardson, Ryan, Sasso, Spahn, Suscinski, Truant, Zakem.



■ E. JACQUES L. REAUME E. DUROCHER



■ Seated: B. Laker, G. Begole, G. Jach.
Standing: J. Stephani, C. Begole, E. Merkel.

ST. BASIL'S LITERARY SOCIETY

On the evening of Monday, October 28, 1940, the first meeting of the sixty-seventh successive year of the St. Basil's Literary Society was called to order. The chief expression of the students' cultural life, the society has always been held in high respect by the students and faculty of the college. It has become an almost indispensible part of the college, part of the tradition that goes to make up the story of Assumption. Founded as a means of providing students with an outlet for their literary and cultural aspirations, it has succeeded in providing not only this but has also fostered such successful societies as the Dramatic Club and the various journalistic endeavours of the college.

At the first meeting this year, Mr. Don. McAlpine, former vice-president of the society, introduced Father Roach who had been appointed the factulty moderator for this year. Father Roach is no stranger to St. Basil's Literary Society; during his undergraduate days at Assumption, he was president. The election of officers for the current year was also held at this meeting. Mr. George Begole was elected president and Mr. Gordon Jach vice-president. Mr. Douglas Riggs was selected to be secretary of the society. These officers were augmented later in the year by the appointment of B. Laker and L. Gignac to the position of publicity directors and Mr. Yum Begole as sergeant-at-arms.

During the present year the society has emphasized speaking before a group. At the various meetings, different members engaged in debates on subjects of current and literary interest. A number of papers were read dealing with reading and education.

A very ambitions program of feature meeting was embarked upon by the society early in the year. Faculty members were invited to talk on subjects of literary interest. Especially, noteworthy in this respect, was the "Literary Journey through Europe" conducted by Father McCorkell whose personal experience fitted him well in talking on this subject.

The most popular innovation of the Literary Society was that of the "Information Contests". Conducted on the plan of the old-fashioned spell-down, contestants were questioned on subjects related to literature, philosophy, religion, science and current events. Spectators from Holy Names College found the idea so interesting that they challenged the Assumption Society to a competition with their society. Before a capacity crowd, the young ladies from our sister college bested the gentlemen of Assumption. Our defeat, however, was tempered by the success and popularity the event met with. It was decided at a later meeting to make the event an annual affair and to put up a trophy as a reward for the conquering team.

On the whole, the 1940-41 session of the St. Basil's Literary Society has been eminently successful. The year has seen an enthusiastic vitality actively supporting the Oratorical Contest and the other endeavours of the group. It has also seen the interest and enthusiasm of the members transmitted to the student body, awakening in them a renewed consciousness of the place the Society fills in the scheme of life at Assumption. The society well deserves the acclaim of Assumption supporters for a successful year. May it continue to prosper and grow with each succeeding year.

SWING BAND

The Assumption Swing Band entered the "Ways of Expression" scene last fall when a group of musically inclined students organized to satisfy their instinctive craving for "jive". Under the direction of Armand ("Mandy") Di Francesco, an able trumpeteer, the small group practised religiously for weeks and at length made their first public appearance at a gala pep rally held in the gym last November.

Since the Pep Rally, however, they have improved considerably and they can "drag out the boegy beat" as well as the best of them.

Next year, it is hoped, Assumption will be in a position to supply its own band at its dances and other functions. All the members of the A. C. Swing Band deserve a note of praise for their tireless energy and industry especially in the matter of long and tedious hours of practise.



■ Back—A. Di Francesco, J. Hopkins, P. Peck.
Middle—P. Barrett, W. Van Perry, J. Braun.
Front—P. Hellner, P. Mullen, G. Langan, W. Gates, J. Bezau, F. Janisse.

PUBLICATIONS



RICHARD D. FARRELL
Editor

THE AMBASSADOR

OF NINETEEN HUNDRED AND FORTY-ONE



CLARENCE F. FLEISCHNER
Associate Editor



ROBERT J. HANDY JR.
Associate Editor



FRANCIS A. LANGAN
Business Manager

The average run of college annuals have become more or less stereotyped in recent years and this year the Ambassador staff has felt the need of something different and distinctly individual. That is why the cloud effect is carried throughout the volume as the central theme. Much time and effort was spent in preparing these cloud sketches which are not photographs but drawings produced by the airbrush process. They are a new idea in year book production and contribute greatly to the beauty of the book and are typical of the spiritual theme which was chosen . The new type faces in the forty-one edition of The Ambassador are Memphis bold, Memphis medium and Empire.

We do hope that our many friends and readers will enjoy this year's book and in comparing The Ambassador with books of other colleges they will not judge by standards and other conventional factors. The truth of the matter is that we do not want to be like other books; we have striven to be individual and to place The Ambassador in a class by itself and not in the "run of the mill" group.



■ JOHN G. VENINI
Photography Editor



■ PAUL E. BARRETT
Sports Editor
Ass't. Photography Editor



■ JAMES B. SHEAHAN
Feature Editor



Choosing the Candid Shots



A Consultation On Class Pictures

THE STAFF AT WORK

Preparing the Colour Sketches





Photos Being Developed



ROBERT J. HANDY
Editor

PURPLE AND WHITE

Newspaper of Assumption College



RICHARD D. FARRELL
Associate Editor



JAMES B. SHEAHAN
Associate Editor

The sixteenth year of publication just concluded was but another milestone in the somewhat unhappy career of Assumption's newspaper—The Purple and White. Most of the Purple and White's difficulties have been financial and this year when the paper joined the Assumption Press Association of which The Ambassador and The Reporter are members, it was thought that new life would be taken on. But alas, other difficulties arose and the publication appeared only three times during the current year. War conditions hampered labour, prices of materials, etc., while heavy academic schedules prohibited staff members from devoting too much time to the paper.

Naturally the student body has reproached Purple and White for its irregularity but truly, the irregularity was uncontrolable. The issues that did come out were typographical gems and little criticism was received on them.

At any rate Purple and White will undergo vast changes next year and Assumption will be surprised and pleased when these plans are revealed in the coming fall.



■ EDWARD JACQUES
Sport Editor



■ S. PAT PEARTREE
Humour Editor



■ PETER P. PLANTE
News Editor



■ JOHN G. VENINI
Photography



■ GORDON JACH
Feature Editor



■ TIMOTHY KUHN
News Editor



■ THOMAS BARRETT
Circulation Mgr.

PURPLE AND WHITE

Published By The Students of
Assumption College, Windsor, Ont.

EDITOR-IN-CHIEF R. Handy, '41

ASSOCIATE EDITORS R. Farrell, '42
J. Sheahan, '44

NEWS EDITOR P. Plante, '43

SPORTS EDITOR E. Jacques, '43

FEATURE EDITOR G. Jach, '42

HUMOUR EDITOR S. Peartree, '43

BUSINESS MANAGER F. Langan, '41

CIRCULATION MANAGERS H. Jones, '43
T. Barrett, '42

PHOTOGRAPHY J. Venini, '42
P. Barrett, '42

NEWS

C. Marcinkevicus, '42 — T. Kuhn, '43
G. BeGole, '43 — P. Mullin, '43

SPORTS

E. Alex, '42 — D. O'Neill, '43
R. Long, '43

FEATURES

R. Engel, '41 — D. Riggs

TYPISTS

D. O'Neill, '43 — D. Riggs, '41
S. Haremski, '41 — T. Kuhn, '43

FACULTY ADVISOR—Rev. J. C. Wey, C.S.B.



THE PASTING OF THE DUMMY

CANADIAN MILITARY TRAINING

Wednesday, October 23, 1940, saw the inauguration of a new activity among those already established at Assumption College. On that date all the Canadian students in the College Department reported to Sergeants Minnice and Edwards of the Essex Scottish Regiment of Windsor for Military Instruction. This was in accordance with the dictates of the Conference of Canadian Universities held last summer at Montreal, requiring all physically fit male undergraduates who were eighteen years and over at the time of registration to take military training.

While the weather permitted the students were trained on the college campus. Later permission was obtained from the authorities to use the Windsor Armories. Training was held every Monday and Wednesday throughout the school year. The students were instructed in infantry drill both with and without arms; marching and march discipline; physical training; weapon training (the study of the various rifles, their special features, their mechanism and how to clean them); aiming and firing; the various war gases and the protective measures taken to counteract them; infantry organization and military law.

For approximately three hours each day Sergeants Minnice and Edwards put the boys through their paces. During the course of the year special instructors were brought in who gave lectures on military law, organization and tactical training and bayonet drill. This training continued until approximately one hundred and twenty hours of training had been completed. At the close of the school term all students twenty-one years of age and over must complete their training by spending two weeks in camp. The one hundred and twenty hours plus the two weeks camp together make up the month of military training that is compulsory for all single Canadians between the ages of twenty-one and forty-five.



■ Sergeant Minnice Explains the Parts of a Rifle

ASSUMPTION STUDENTS LEARN TO BE SOLDIERS



■ Left! Right! Left! Right! — Tough on Tenderfoots!



■ Messrs. Neal, Adamcik and Langan at Target Practise



■ "Present Arms!" — No Round Shoulders Here

ST. LUKE'S MEDICAL SOCIETY

This year was marked by the inauguration of a scientific society devoted to the advancement of knowledge in those sciences relating to the field of medicine, and the objective of which is to give to those students who intend entering the medical profession an insight into the arts and sciences which will be of the greatest assistance to them in their chosen endeavours.

Although the society is merely in its infancy, it already boasts of a splendid medical library of one hundred and fifteen volumes, the kind bequest of Dr. Aubrey F. Amyot, and a remarkable array of surgical, therapeutic, and physiological equipment.

Emphasis is placed upon personal endeavour in conducting lectures and clinics and the work of the members is encouraged from time to time by the sound advice of guest lecturers of the medical profession.

The society takes its name from St. Luke who was the first Christian doctor and is the patron of medical men. The officers for 1940-41 were: President, Phil Spahn; Secretary-Treasurer, Gordon Elder; Chairman, Francis Langan, and Faculty Advisor, Mr. A. Megan, C.S.B.



■ F. Langan P. Spahn A. Megan

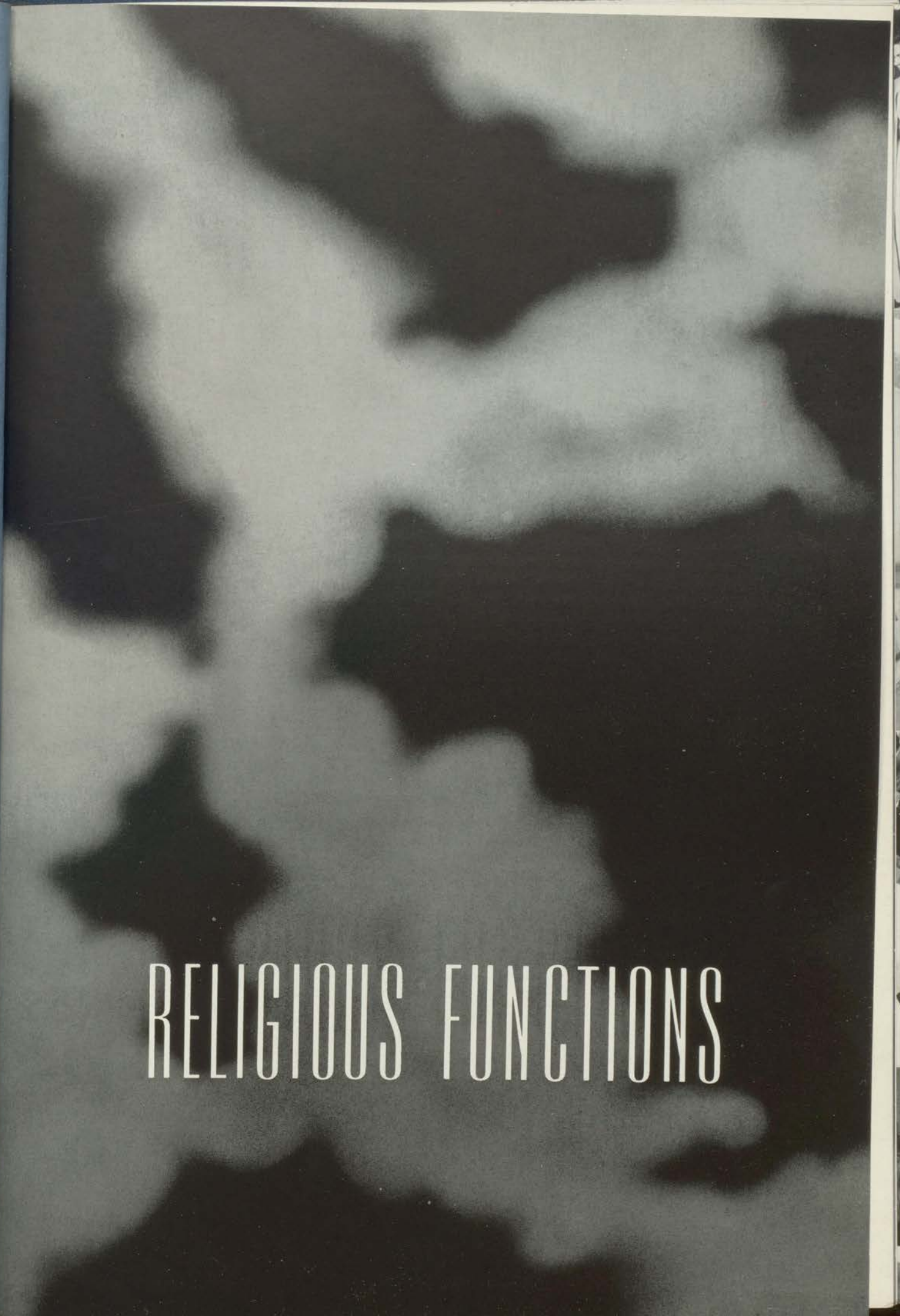


■ Back Row: Grayson, Cecile, Neal, Chadwick, O'Brien.
Middle Row: McLean, Smith, Mills, Hoberg, Stephani, Jones.
Front Row: Boulton, Boyer, Renaud, Delmore. Reszka.

The Assumption College Bowling League began in February, 1941, and at present consists of five teams, each with their respective captains. The league meets once a week at the Wyandotte Recreation and each team competes against one another. Many of the bowlers are beginners but under experienced coaching the averages have greatly improved. Six of the best bowlers make up a special team whom will perhaps later enter competition with bowling league in Windsor. The six star bowlers are Gerard Cecile, Bill Boyer, Pete Grayson, Leo Hoberg, John O'Brien, and Jim McLean, all of whom have averaged 145 and better in their best games. Great things for the future are in store for the A.C.B.L.



A. C. BOWLING LEAGUE



RELIGIOUS FUNCTIONS



FRANCIS A. LANGAN
Prefect

BLESSED VIRGIN'S SODALITY

The appeal of Pius XI, seconded by the present Holy Father, for a personal holiness as a means to reform in political, social, and industrial life has quickened interest throughout the Church in purely spiritual societies like the Sodality of the Blessed Virgin Assumption College has always been proud of its Sodality which was erected under the title of the Immaculate Conception many years ago when that august title was but a few years old. Personal holiness through devotion to the Queen of Heaven has always been its aim and the officers of the current year are making every effort to keep in the tradition.

Two outstanding events will mark the history of the Sodality this year as formerly. The first has already occurred. It is the solemn annual reception of new members which took place on the Feast of the Purification, February 2, instead of the Feast of the Immaculate Conception, which is the regular date, but which was impossible this year because the chapel was being redecorated. Fifty members were received by the new director, Father McCorkell, and the sermon of the occasion was preached by Rev. T. P. O'Rourke, C.S.B., Ph.D., formerly president of St. Thomas College, Houston, Texas, and now on the staff of St. Anne de Detroit. The eloquent preacher held out the ideal of personal holiness as the aim of the Sodality and painted in exquisite colours the beauty of such a life. The other event of outstanding importance will be the May Procession and crowning of our Lady, to which we look forward with eager expectation.

The meetings are held weekly on Tuesday evening; the chief feature being the reciting of the office of Blessed Virgin in English and the singing of a hymn to our Lady. There is also a spiritual talk by the Director on some topic of general or particular interest to a Catholic University student who aims at a free Catholic life.



■ FATHER E. J. McCORKELL
Moderator

The unique event of this particular year was the purchase of a Sodality flag, which was solemnly dedicated on March 25, the anniversary of the foundation of the Sodality in the College. The flag is made of white and blue rayon with the name of the college in large letters across it and with a large red monogram of the Sodality in the center. This monogram has a triangle which represents the Blessed Trinity, Father, Son and Holy Ghost, to each of which our Blessed Lady had a special and unique relation. It also represents the wedge which the Sodalists will drive into existing society by their personal holiness. Then there is a crown and a sword, the former representing Our Lady in heaven where she is Queen, and the latter representing Our Lady on earth where the sword of sorrow pierced her heart. The Crown is made of lilies to symbolize purity on the one hand and chivalry on the other, always typified by Fleurs de lis. It circles the triangle to show that the faith which accepts the Trinity is the crown of Catholic life. The sword has a further meaning which is of great importance to the Sodalist. It represents the militant spirit by which they should go forth to regain the world for Christ.

■



■ J. Neinstedt, T. Barrett, T. Kuhn

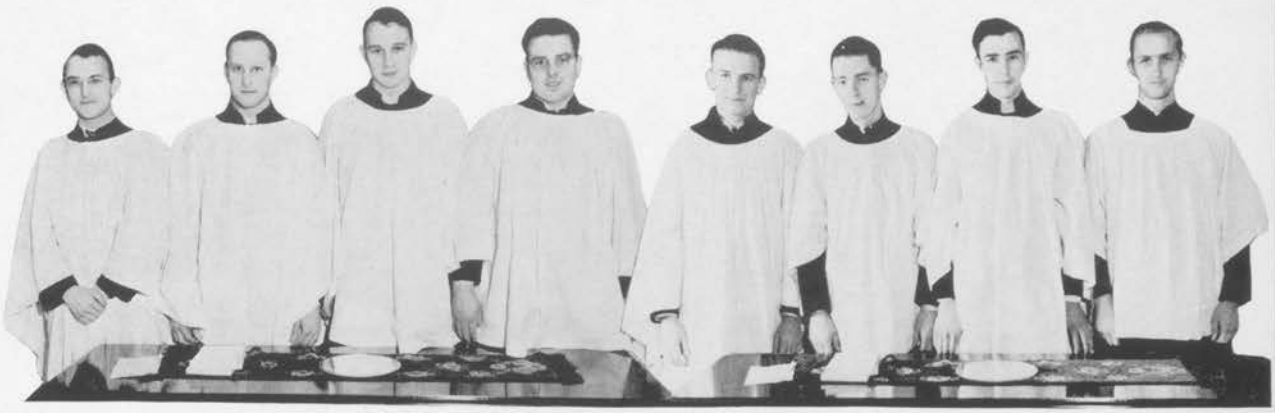


■ T. BARRETT, Vice-Prefect



ACOLYTE SOCIETY

The fraternity of God plays an intricate part in the curricular activities of Assumption College students inasmuch as they are the dispensers of the offerings used by the priest in the Holy Sacrifice of the Mass and also in acting as representatives of the Congregation. For the unique privilege of serving the priest at this unbloody sacrifice of Our Lord, these altar boys, future Catholic Laymen of the world, must rise earlier than the rest of their fellow students; they must vest the priest; they must prepare the table of sacrifice and they must be capable of answering the prayers at the foot of the altar. It is this honour that will remain with them through life when they were able to participate next to the representative of God in the solitude of the Assumption College Chapel.



■ J. Adamcik, B. Kumko, S. Haremski, J. Neinstedt, C. Fleischner, R. Farrell, D. Kane, R. Koehler



■ Left to Right: F. Langan, G. Jach, G. Langan, T. McGovern, R. Handy, E. Dalton, M. Cain.



FORTY HOURS DEVOTION

■ NEW LITURGICAL ALTAR OF ASSUMPTION COLLEGE

The exposition of the Blessed Sacrament during the forty hours is indeed the most beautiful sight in the Assumption Chapel during the course of the year. This year the altar was exquisite due to the new red canopy which overhangs it as well as the beautiful flowers which encircled and cloaked it with extreme brilliance. The students take advantage of the many indulgences that are to be gained from this devotion by visiting the Blessed Sacrament throughout the day.

The Solemn High Mass of Exposition was sung March 2 with Father Harrison as celebrant and Father Garvey and Father Thomson deacon and sub-deacon respectively. In the evening Father Pickett gave an inspiring talk that will long be remembered by the students. Throughout these days the Blessed Sacrament stood majestically on His throne until March 4 when the Mass of Deposition took place with Father Burns, Celebrant, Father Wey, deacon and Father Weiler, sub-deacon.

The students wish to take this opportunity to thank the Grey Nuns for the fine work they did in arranging the altar so that the faculty and student body might have the most beautiful Forty Hours Devotion in the history of Assumption.

ST. FRANCIS XAVIER
MISSION SOCIETY

The aim of the re-organized mission society is not a pecuniary one, but one which deals primarily with spiritual ends. It is a commonly known fact that a continual cry for money is apt to make students eschew such a society as the missions. Therefore this year's group decided that by far the best way to help the missions was by prayers. Financial support is necessary but should not be considered altogether as a primary end. "We need your prayers more than anything else," say the missionaries and so with this view in mind the St. Francis Xavier Mission Society is purely a spiritual organization. Under the direction of Father A. J. Weiler, C.S.B., the group meets once a month in the Blue Room and reports and discussions are carried on while prayers and frequent communions in honour of the foreign missions are encouraged.

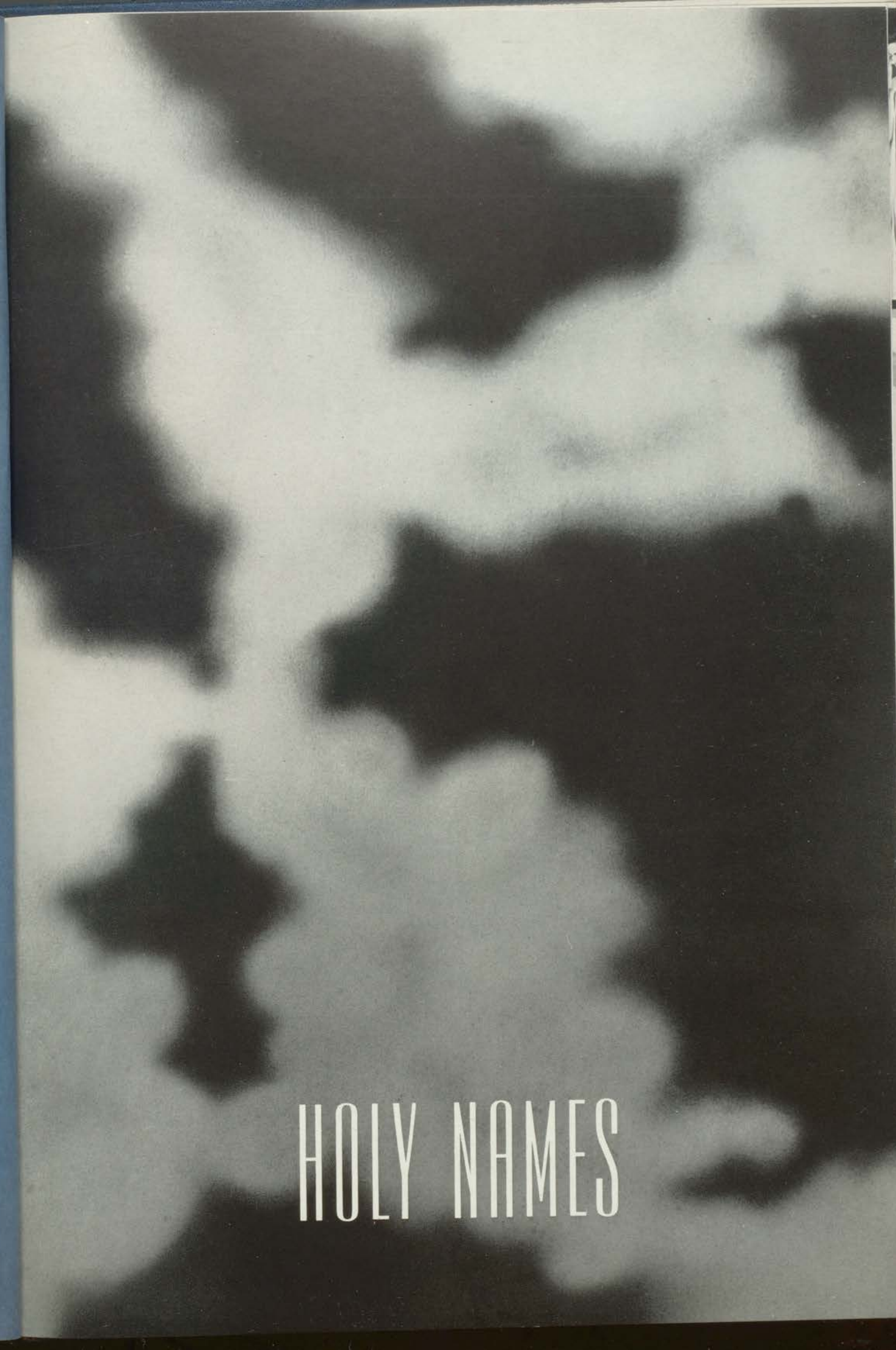


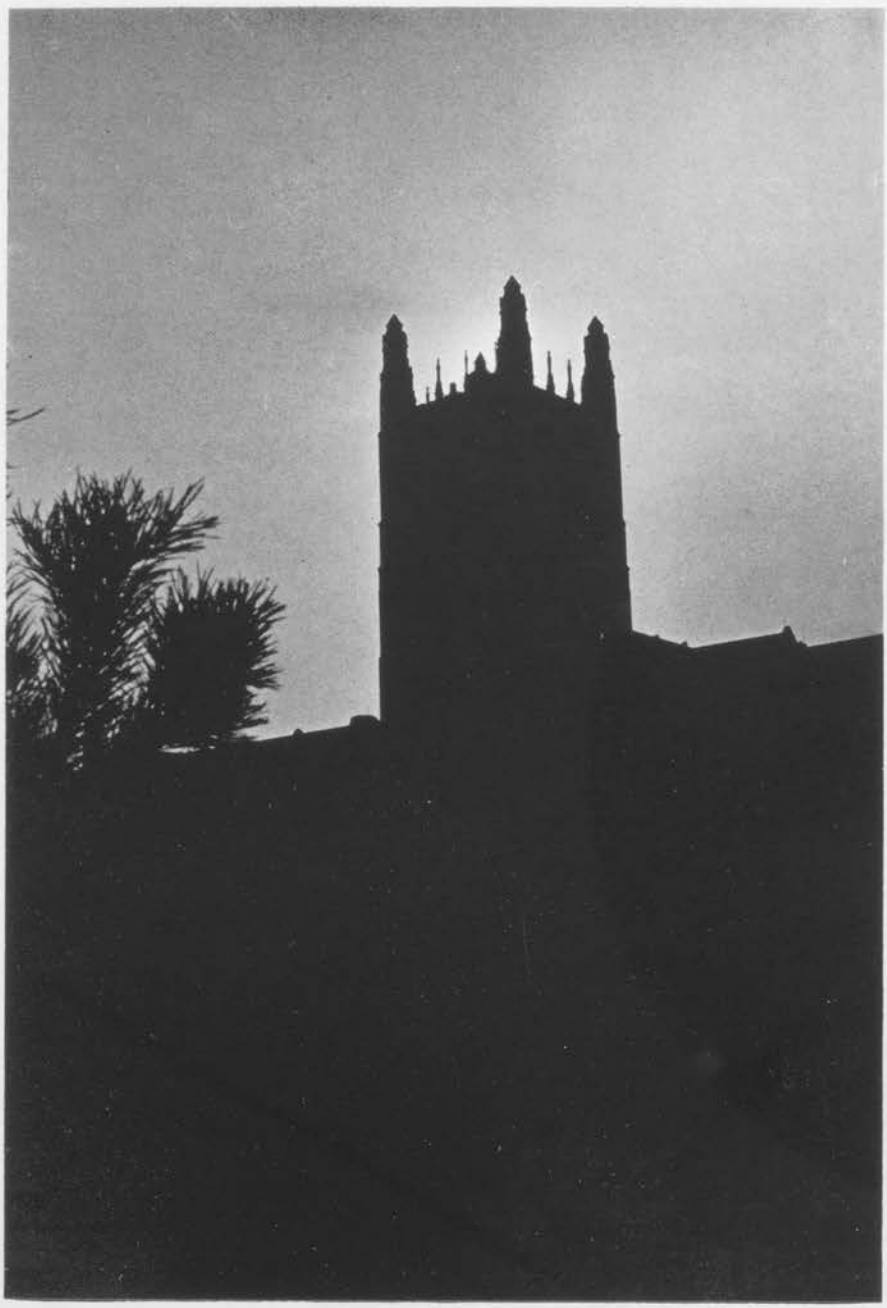
■ REV. A. J. WEILER, C.S.B., M.A.

■



■ R. Handy, R. Farrell, T. Barrett, P. Barrett


HOLY NAMES



HOLY NAMES TOWER

Symbol of Christian, Canadian Womanhood



■ A Corner of the Magnificent New Laboratory

HOMEMAKING

HOLY NAMES COLLEGE OPENS HOME ECONOMICS DEPARTMENT

Holy Names College has added another department to its Arts Curriculum—a two-year course leading to a diploma in Home Economics. This course has long been desired, and has been prepared with foresight and skill by the member of the Faculty in charge, a teacher of long and wide experience. Fine taste has been shown by the avoidance of the ultra-modern, for the Faculty has worked on the principle that the truly modern is not so much a discard of the old as its adjustment to new conditions with their contributions of perfect, up-to-date equipment and experienced technique.

This Home Economics Department bids fair to be a favorite course with the students. Despite the mania for so-called "careers for young women", there lies deep down in almost every normal woman's heart the conviction that home-making is that which will best satisfy the creative instinct in her being; therefore, every detail of this department is eagerly studied in its relation to the whole.

The visitor entering the long suite of rooms is impressed by their inviting spaciousness and charm. The bright kitchen with its roomy cabinet, its red birch, marble-topped tables suggests nothing of the drudgery sometimes connected with this essential department of the home. The kitchen range is the most modern of its kind, answering every need of the most exacting and varied culinary effort. Dainty draperies over the many high windows give the coveted home touch so dear to the heart of a woman. Adjoining the kitchen, is the dining room with mahogany table, chairs, china cabinet and buffet, where students are taught to serve, in the most approved manner, the tempting dishes they have made.



■ Making Coffee is an Art



■ These Girls are Preparing a Cake

In one section of the room stands a spinning-wheel and a loom, both of fine finish and with modern adjustments, but retaining the quaint charm one associates with those of old colonial homes. Spinning and weaving offer special inducements to the student who is fascinated by the opportunities they present for home furnishing and home decoration. The choice of colour, texture and design opens a wide field to originality and skill and yields a rare sense of achievement in this personal contribution to the beauty of home. The result may be shimmering window draperies, rich bedquilting and blankets, tasteful table-runners, and even rugs, exquisite in design and hue.

The Home Economics suite contains other rooms for draughting, cutting and sewing. Here, the visitor finds the familiar things of home, but transformed by the labour-saving devices which electricity has contributed in favour of the industrious housewife—electric and treadle sewing-machines, draughting tables, ironing-boards, and the like.

To those who deplore the growing indifference to the home manifested by many of our pleasure-seeking young girls, this course is seen as a step in the right direction. It cannot but reveal to youth the potentialities of well-being and contentment contained in a course of Home Economics such as is now offered by this department in Holy Names College.



■ A View of the Work Tables



■ A Lecture in Culinary Science

STUDENT BODY



■ Back Row, Left to Right—Elsie Dunn, Joyce Owen, Margaret Sternbauer, Sue Cronin,
Front Row, Left to Right—Margaret Mary Morand, Marie Ronan, Mary Kehoe, Geraldine Trimble.



■ Back Row, Left to Right—Alma Armstrong, Linda Bailey, Jean Buchanan, Marion McEwen, Angela Hoy.
Front Row, Left to Right—Irene Smith, Marion Wheelton, Pat Henderson, Margaret Reynolds.

STUDENT BODY



Back Row, Left to Right—Mary Catherine Margerm, Elaine Charters, Betty Jarvie, Mary Jane Walton.

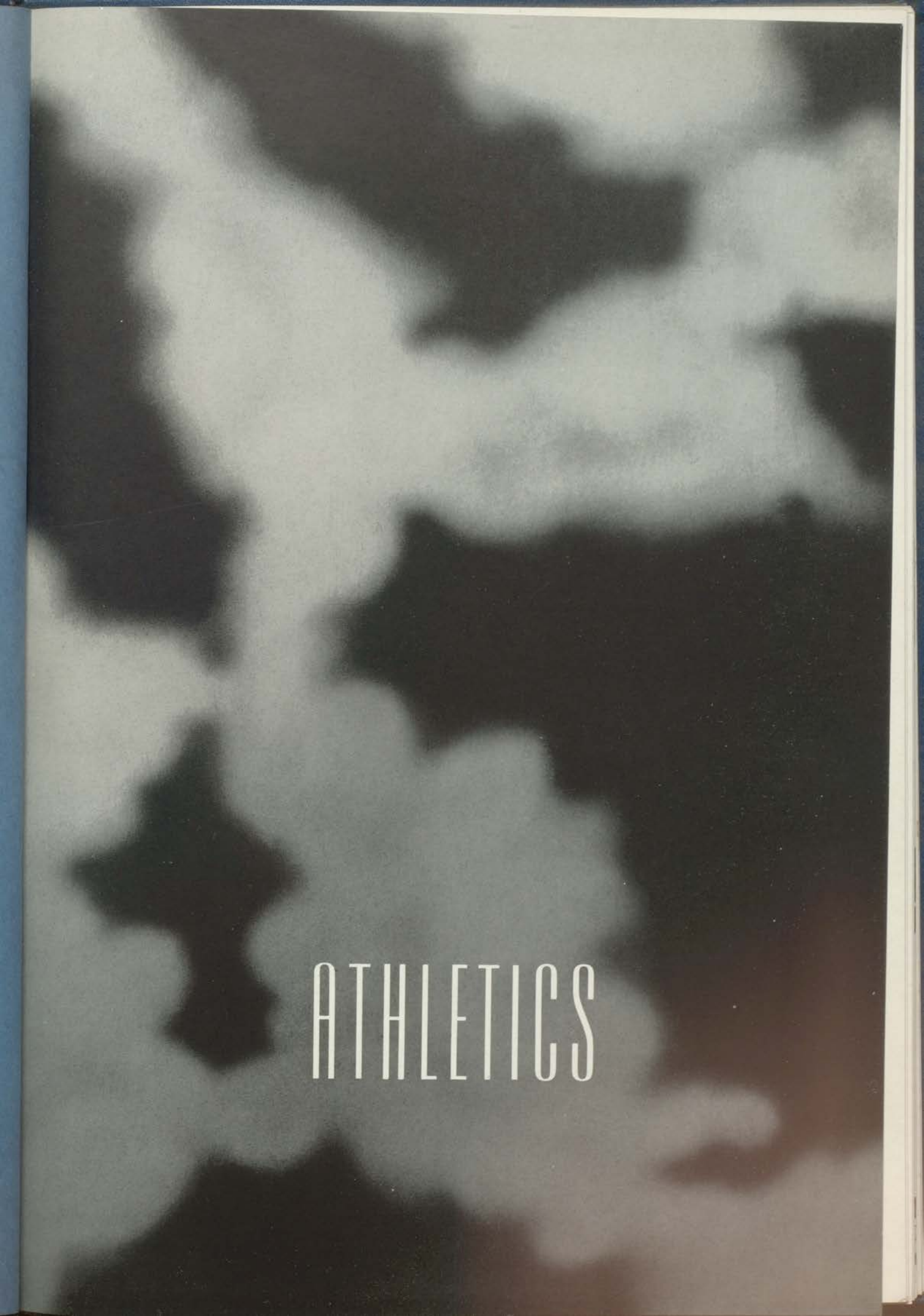
Front Row, Left to Right—Gwen Roach, Elaine Beaudoin, Peggy McGrath, Teresa Deslippe.



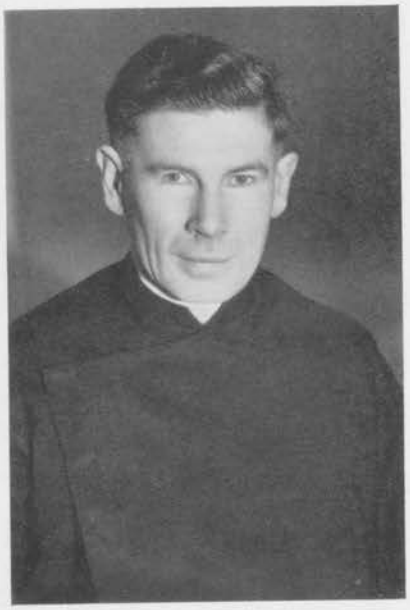
Back Row, Left to Right: L. Stevenson, R. Williamson, C. Dascoe, M. Hill.

Front Row, Left to Right: Rita McCormick, L. Mara, M. Furlong.





ATHLETICS



REV. J. WHELIHAN, C.S.B.

ATHLETIC DIRECTOR

COACH



MR. JOHN J. SHADA



■ Edward Suscinski

CO-CAPTAIN

CO-CAPTAIN

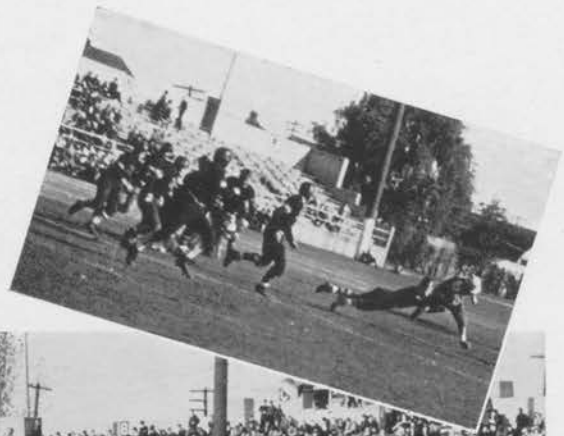


■ Sigmund Haremski

FOREWORD

This year of 1940 saw not alone a rejuvenation of the far-famed Assumption spirit but a more tangible success in actual scores. The Purple and White stumbled on the first two starts due to lack of experience, but the tilts with Kent State and Lawrence Tech only were proving grounds for the chain of victories which began with the overwhelming upset of the De Sales sailors on a rainsoaked field under the all-searching arc-lights. Flying on the wings of victory, the Raiders continued their streak with a decisive win over powerful Adrian College and after an "even-stephen set-to" with Grand Rapids, swamped Ferris to the pleasing tune of 18-0. The season was climaxed by a pigskin massacre of Bluffton College, 24-0.

The year 1940 was a good season for Assumption, not only because of the victories recorded, but because of the promise of far greater things for the future. The sport section of this 1941 yearbook, then, is not only a glorious fulfillment of last year's slogan: "ON TO VICTORY!" but a prophecy of continued success in the athletic field.







RESUMÉ

KENT STATE

On September 30th, the small and unseasoned Assumption football team, numbering only twenty-two men in all, journeyed to Kent, Ohio, for the first game of the year, where they were administered a 26-0 shellacking at the hands of Kent's Golden Flashes. Kent's brilliant interception and the offensive play of the dynamic Mittiga overshadowed three heroic Raider goal-line defenses, when a determined Assumption line like a solid block of granite staved off three Kent touchdown attempts. The Purple and White frontal defense was welded together by the capable efforts of Long, Freeman, Ryan, Spahn, Dennis, and Alex in the backfield deserve special note. If the Raiders had had the benefit of a planned defense and scrimmage experience, a different story would doubtless be told.

LAWRENCE TECH

A second defeat discouraged Assumption in the first home game and incidentally the first league game, when on the night of October 5 the Blue Devils of Lawrence Tech took advantage of the Raiders' bad breaks to the tune of 10-0. The bitter rivalry of the two teams added a certain sparkle to the first period, but the second quarter not only witnessed Lawrence's only touchdown but proved a far worse tragedy for Assumption when "Bitz" Alex, star quarter-back, suffered a broken ankle, sending him to the bench for the remainder of the season. Although the offensive drive just wasn't there, the Raiders' forward line looked better, with Neinstedt, Freeman and Sasso meriting special regard.

« *Continued on Page 150* »











VARSITY

■ L. to R.—First Row:—Fr. Whelihan, Zakem, Delaney, Kumko, Haremski, Suscinski, Lally, Gormely, Alex, Mr. Shada, Coach.
Second Row:—Truant, Davids, Allen, Merkel, Ryan, V. Sasso, Neinstedt, Hathaway, Plante.
Third Row:—Spahn, Jacques, Himburg, Honsinger, Jones, Sasso, Reaume.

M.O.C.C. LETTER AWARDS

SUSCINSKI



When Eddie hung up his helmet and shoulder-pads last fall, Assumption lost perhaps its greatest football player of the last decade. The M.O.C.C., coaches and officials, recognized this when they not only placed his name upon the All Conference team for the second successive year, but also selected him as Co-captain for the mythical group. Suscinski, who had rather a hectic football career, came to Assumption last year from a University of Detroit Varsity post. He played championship ball for the Raiders during the 1939 season only to wind up the season with a disastrous leg injury. But Eddie defied the experts and was again in uniform for the first 1940 game which was the starting point of one of the finest individual gridiron performances ever to gladden the heart of a football lover. His lightning ground gains, elusive broken field running and unerring passes were the hub upon which the wheel of Assumption victories turned. Good bye Eddie, and good luck.



HAREMSKI

It came as no great surprise to those diligent followers of collegiate sports "north of the border" when Assumption Co-captain Sigmund Haremski was chosen a member of the All-Conference Aggregation. The outstanding tackle merited this enviable honour, not through grandstand performance, but by consistently brilliant defensive work. Haremski, born in Saginaw, Michigan, began his Assumption football career last year, but during his two seasons with the Purple and White he chalked up a record which many a four-year player would be proud to point to. Big, fast, dependable, the success of the Assumption football team is due in no small part to Sigmund Haremski. Congratulations Sig!

ALLEN

The third Assumption player to attain all conference rating was Bob Allen. A local boy who really made good. Bob is a Freshman playing his first season in the big league. The popular six foot five end is a man on whom Assumption pins especial hopes for the future. To merit such an honor as well as even dragging down a varsity end position the first year out requires something pretty good and Bob certainly has it. A fast and powerful blocker, he was equally adept at snaring some of his sharp-shooting team-mates long passes, and Bob is not the type to stand still when he has the ball in his hands. Congratulations Bob; you earned it, and we are not going out on a limb when we predict a great future for you.





DELANEY



HATHAWAY



MERKEL



ZAKEM





LALLY



SUSCINSKI



GORMELY



HONSINGER



RYAN



KUMKO



NEINSTEDT



ALEX



HAREMSKI



SPAHN



S. SASSO





REAUME



JONES



SASSO



HIMBURG



DAVIDS



ALLEN



JACQUES



BASKETBALL



"BITZ" ALEX
Captain

The Assumption cage star was honored by being chosen as first string material in the mythical five of the Michigan Ontario Collegiate Conference All Star Basketball team. Alex, the favorite of the court fans, was an outstanding choice by his brilliant superior brand of playing all season. As an individual scorer, Alex tallied 195 points in 19 games. It is with pride and justification that we congratulate Alex on the honors thus accorded him. Good luck, Bitzy, and we will be all looking forward to seeing you again on the court next year.







VARSITY

■ L. to R.—Mr. Shada, Fr. Whelihan, Himburg, McClellan, Ryan, Lally, Durocher, Zakem, McHaffey, Richardson, Alex, Suscinski.

RESUMÉ

The Assumption College 1940-41 basketball season was not the most successful the College had, but taking all into consideration the team played a commendable type of ball. True it is always to be desired to win but there is really nothing more glamorous, more inspiring than a warrior who though defeated still holds his head high, his courage undaunted, a warrior whose sword cannot rust. This trait is certainly typical of the Raiders whose mettle has been tried but not conquered. Coach Shada had but four veterans to build his team around. The rest of the team consisted of eager but inexperienced beginners. From this group there arose the four veterans, Captain Bitzy Alex, Gene Durocher, Walt Mahaffy and Joe Ryan; the newcomers, Hank Lally, Eddie Suscinski, Bob McClelland, John Zakem, Bill Himburgh and Sterling Richardson. It was these men that kept the brilliant torch of the Assumption basketball team glowing even though sometimes feebly.

Assumption College opened its Michigan Ontario Collegiate Conference season with St. Marys of Orchard Lake. The game proved a "see-saw" affair with the Eagles emerging victorious 31-30. Alex was high point man for Assumption.

A favored University of Detroit team scored a 46-25 triumph over Assumption. The Purple and White outfit fought gallantly but it was U. of D.'s game all the way. High point man for Assumption was Bitzy Alex.

A hard fought battle saw Fenn College bow 27-22 to a superior Assumption team. Both teams suffered tremendously by losing star players through personal fouls. All in all the Assumption "hoopsters" proved too much for the visitors. Alex led the evening scoring for Assumption.



■ The A. C. U. of Mexico Game

The powerful Ferris team from Big Rapids met defeat at the hands of the Purple Raiders. The evening saw both teams in the lead many times but in the last minutes of play the Raiders forged ahead to a 38-34 triumph. Alex netted 14 points to cop the evening scoring honors.

A small but powerful Purple and White squad suffered a 47-34 defeat against the stubborn Lawrence Tech team. Fighting fiercely Assumption never overcame the lead that the Highland Park outfit piled up during the earlier period. Johnny Zakem was high point man for the Raiders.

Playing at Toledo the Purple and White quintet were handed a 53-29 defeat by De Sales. The brilliant playing of Thompson, the De Sale star, destroyed any chance of an Assumption victory. Alex was high point man for the evening.

The University of Mexico team playing far away from home "nosed out" Assumption 40 to 38. The Mexicans, weary from too much travel, contented themselves with a defensive game. However, the "Mexicanos" gained a two point margin in the closing minutes of play and managed to retain it until the final gun barked. Alex was the high scorer for the Purple Raiders.

A smooth functioning Calvin College team defeated the hard fighting Purple and White outfit 57-36. During the early part of the game the sturdy "basketeers" outplayed the tall Calvin squad. However, soon the Calvin cagers went on a scoring spree which spelled decisive defeat for the Raiders. Alex with Zakem tallied twenty-four points together.

Lawrence Tech meeting Assumption for the second time this season came through with a 43-25 victory, decisive enough to show that they were masters on both their home court and an enemy's court. Mahaffy and Suscinski tallied six points each to reap high point honors.

The Michigan-Ontario College Conference champs came through with flying colors by trouncing the Purple Raiders by a 70-48 score. Calvin was out for blood and really tasted it in its final game with Assumption. Mahaffy was high with 14 and Alex trailing with 11.

A strong Ferris quintet came back in a second game of the series to avenge an earlier defeat by nosing out the Raiders with a score of 37-35. Ferris' victory meant a two-game loss on the road trip for Assumption. Alex tallied 15 points to rate high.

The Dynamics of Detroit Tech fell upon Assumption like a bomb blasting their way to a 53-35 victory. It was a fast aerial attack that sent the Purple quintet to the showers. Ryan led the cagers with 14 and Alex close behind with 10.

The Assumption quintet avenged an earlier one point loss at the claws of the Eagles of St. Mary's by a 35-34 rally that cinched the game. Joe Ryan sank the winning basket with but 28 seconds remaining to take top honors with 13 points.

An inspired Shada five clashed with the Sailors of Toledo to come out with a smashing 60-59 victory against the all high rated Ohioites. Ryan came through again with the winning tally in the last few seconds to average 23 points as the hero of the evening who was carried off the court on the shoulders of the breathless admirers.

A battle scarred Assumption five dropped another by the wayside at the hands of a fresh and strong Adrian team with a score of 46-32. Durocher gets the nod with 10 points as high.

Assumption wound up its season by bowing to Detroit Tech once again with a 46-32 defeat. It was a rather rough game with fouls aplenty on both sides. Lally for the first time came to the front with 12 points as high to show that though inexperienced he was good varsity material.



DUROCHER





ALEX



RYAN



RICHARDSON

a. c. Varsity



LALLY



Mc CLELLAND





MAHAFFEY



SUSCINKI



HIMBURG

"Purple Raiders"



ZAKAM



■ Back: Gormely, Jacques, Delaney, Davids, Brandel, Koerber, Treanor, Fr. Whelihan
Front: Holland, Allen, Bunnell, Nickels

O. B. A.

Assumption College	15	Hurricanes	28
Assumption College	24	Hurricanes	20
Assumption College	29	Essex	20
Assumption College	FORFEIT by	Leamington	
Assumption College	41	Essex	31
Assumption College	29	Leamington	26

PLAYOFF GAMES

Assumption College	52	Hurricanes	26
Assumption College	39	Hurricanes	29
Assumption College	28	Pats Service	15
Assumption College	39	Pats Service	43
Assumption College	27	Pats Service	29

Won—7 Lost—4 Points For—319 Points Against—271

LETTER WINNERS

Allen, Beauvais, Brandel, Bunnell, Delaney, Gormely, Holland, Jacques, Koerber, Lewis, Mills, Nickels, Treanor.

THE ALUMNI GAME

The first play off in the best two out of three games in the Windsor Alumni-Assumption Varsity basketball series, Assumption emerged the victor with a score of 38-36. It was a rough and thrilling game, and it was the playing of Bitzy Alex and his talent in sinking the deadly accurate foul shots that cinched the game for Assumption. The Purple quintet led at the half with the score of 20-17; this was effected by stellar playing of Joe Ryan who cut down the Alumni lead piled up by Barbesin, Harris and Wiseman. Suscinski started the points rolling with his brilliant playing which was very aggressive. He kept the boys playing "heads-up" ball and scored six points so rapidly that the Alumni were temporarily stopped from sheer amazement. Sherman and Alex staged a two man contest as they were the mainstays of both respective teams. Both dropped in 12 points each as a final tally for the evening. In the final quarter Sherman "broke lose" and was a temporary threat for the collegians, but the close guarding of Durocher soon put a stop to that. Ryan, Durocher and Suscinski each "potted" six points, while Alex netted the high point distinction with 12 points. Hank Lally, the youngster of the team, netted four points; Mahaffy netted 3, while McClelland got 1. All the boys played well and they are to be greatly commended for their first taste of blood from the Alumni.

The second series ended the throne title for the Alumni titlers as the Assumption Varsity defeated them for the second consecutive time with a score of 42-37, which was decisive enough to show who were the "masters of the hardwood" in the city of Windsor. The roosters for the Alumni were a sadly disappointed and amazed defeated roster as they trudged wearily homeward. The Alumni were ahead at the half with a 22-17 point advantage. But with the coming of the second half, there was no stopping Assumption who went out to get the lead and held it from then on until the final whistle of the game. The Durocher-Alex combination with Joe Ryan feeding them the ball was too much for the champs. Ryan was everywhere on the floor and once he nabbed the ball it was but a matter of seconds before Durocher and Alex clicked to score another tally. The Alumni found it impossible to put "the stoppers" on this threesome and the decisive blow was struck when Eddie Suscinski held the all powerful and respected Sherman to a mere six points. It was at this advantage of the game in the last half that the Assumption quintet showed what dividends pay when the entire team clicks as they did. Alex and Durocher netted 18 and 15 points respectively; Ryan potted three, with Mahaffy, Suscinski, and Richardson each getting two.

And so, the curtain falls on another series, but this time with a more favorable ending for the collegians. They are the champs and they can enjoy the crown that they so richly deserved.

INTRAMURAL

Intramural Sports at Assumption College are arranged to give every boy a chance to come into the lime light and shine for awhile. If a boy is large and tough, he plays basketball; and if he is small and quick, he enters ping pong; if his hands are large and his feet nimble, he plays handball, and so on to cover every formity of the human body.

In each sport there are two divisions or leagues, the Boarder Division and the Day Scholar League. A process of elimination with the fittest surviving at the end, is used to determine the champion of each division. Then, in a blaze of feeling and pride, the day scholar opposes the boarder, each striving to win the School Championship for his league. Referees for each contest are picked from the Varsity Club, and the entire student body is the jury. The league this past year was under the direction of Edmund Jacques.

The basketball league found difficulty in getting under way, due to the Military Training, the ever present "Lab" periods, and the O.B.A. team sneaking in to subsidize the most experienced men. However, two teams were formed in each league and many mighty battles resulted. In the Day Scholar League, Delmore and his "Spitfires" were put out by Stefani and his "Steamrollers" after a great battle. Delmore was helped by Cecile, Reaume, Boyer, O'Brien, Carson and Truant; while Stefani called upon Sam Sasso, Laker, Lewis, Vic Sasso and McEwen. The scores of these games were 25—13, and 35—30.

In the Boarder Division, Jacques sent his "Tankers" crashing into Langan's "Loungers" three times. The Tankers won the first, Loungers the second; the third game ended in a tie, and then the Tankers had to concede victory to the freshmen on a forfeit. Playing on the Langan team were Reidy, O'Connell, McGovern, Kennedy, Louisigneau and Zinser; and driving the tanks were Davids, Peartree, Kumko, Two Hathaways, Koehler, DeFranscesco and Plante. Cries of "we wuz robbed" echoed throughout the Philosophers flat, but the decision had to stand. The Langan "Loungers" must play the Stefani "Steamrollers" in the best of a three game series for school title and to get their names inscribed on the cup.



DR. C. J. HEMMOND, M.D.
Staff Physician



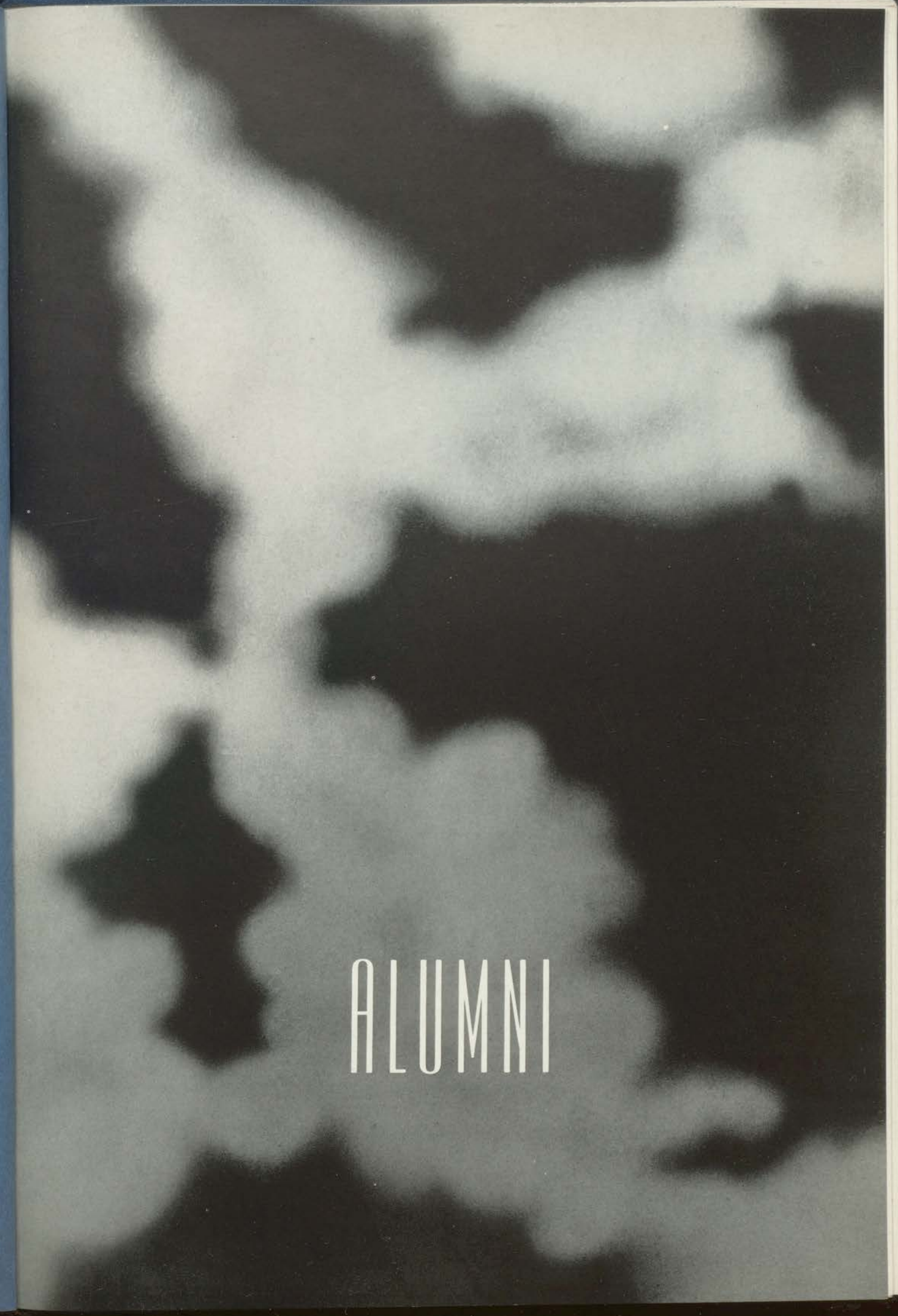
PETER PLANTE
Mgr. of Football Team



LEO DAVIDS
Mgr. of Basketball Team



L. TRUANT
Trainer


ALUMNI



REV. W. G. ROGERS
President
A. C. Alumni Association

ALMA MATER

A MESSAGE FROM THE PRESIDENT OF THE ALUMNI

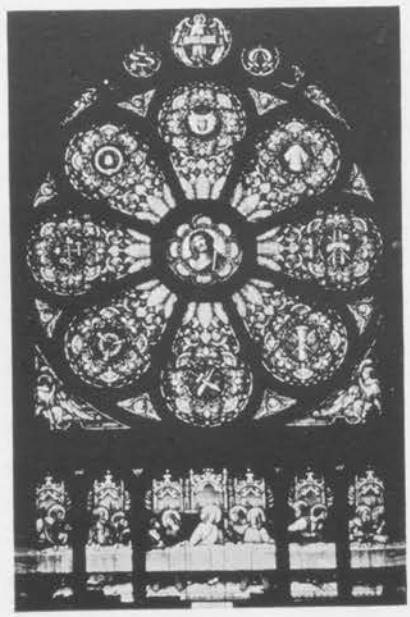
That a boy's best friend is his mother is a time honoured truth. And equally credible is the fact that a boy's devotion to his mother is a reliable gauge of his true character. For this devotion supposes in the child, a spirit of obedience to his mother's commands and a genuine respect for the lessons taught him at her knees.

Assumption College has indeed been an inspiring and kindly mother to thousands of us who have come within the radius of her influence. In the yester years she watched our spiritual and intellectual development; guided us along the path of righteousness; and finally sent us forth into a world of uncertainty to match our tests and trials with the lofty aims and noble resolves she has inculcated in us. And all the while her maternal heart follows her old boys, to rejoice in our success and to console us in the hour of sorrow or defeat.

Who, then, of her graduates and former students does not love his Alma Mater? As memory's wings carry us back to the Chapel, the classroom and the campus, what a flood of joy inundates our souls! Friendships made there are amongst life's greatest treasures; episodes and incidents recalled brighten the monotony of our present living.

Let us therefore, thank the Almighty Who has willed that we should have come under the influence of dear Old Assumption. To her let us pledge our love and devotion, not in word alone, but also by our deeds. This support and co-operation will tend to hearten the good Basilian Fathers, to whom, under God, is due the splendid work achieved by our Alma Mater. Little wonder the spirit of Assumption still inspires us, when we recall their faith and charity; how they love their rule; how unobtrusive is their piety; how fond they are of their work of training youth for Heaven.

God Bless Assumption! Intende, prospere procede et regna.



The College Rose Window—considered one of the most beautiful in Canada was a gift of loyal Alumni.

ALUMNI CHATTER

The Assumption Alumni Association took on new life this year. The 1941 Executive was announced at the Seventieth Anniversary Reunion last August:

President Rev. W. G. Rogers, (Sacred Heart Seminary), Detroit

Vice-President C. M. Dettman, Windsor Star, Windsor, Ont.

Secretary-Treasurer Reverend J. F. Mallon, Assumption College

Directors:—Msgr. F. X. Laurendeau, Austin Collins, W. A. McGuire, Armand Ladouceur, Pat McManus, Dr. Ray Coyle.

Members of the Alumni have a meeting every Friday evening in the Superior's Office at the College and discuss various topics of interest as well as recount with former classmates their quiet student days under the direction and guidance of the patient Basilian Fathers. At recent Alumni Association Executive Meetings it has been decided that a Scholarship Fund be started in all classes from 1896 to 1940. The purpose of the Fund is intended primarily to reach the alumnus who because of various circumstances cannot make a pledge but who once a year may be able to send five dollars as a token of his affection and debt to his Alma Mater.

Assumption is also proud to announce that two members of the Alumni donated $14,000.00 to their Alma Mater which is indeed gratifying to Father Guinan, president of the College, and the other Basilians on the staff and shows that their work has been handsomely remembered and aided by those two former sons.

HONOUR ROLL

We are proud to present the names of Assumption students who are in the service of His Majesty in the Battle for Freedom, Liberty and Justice:

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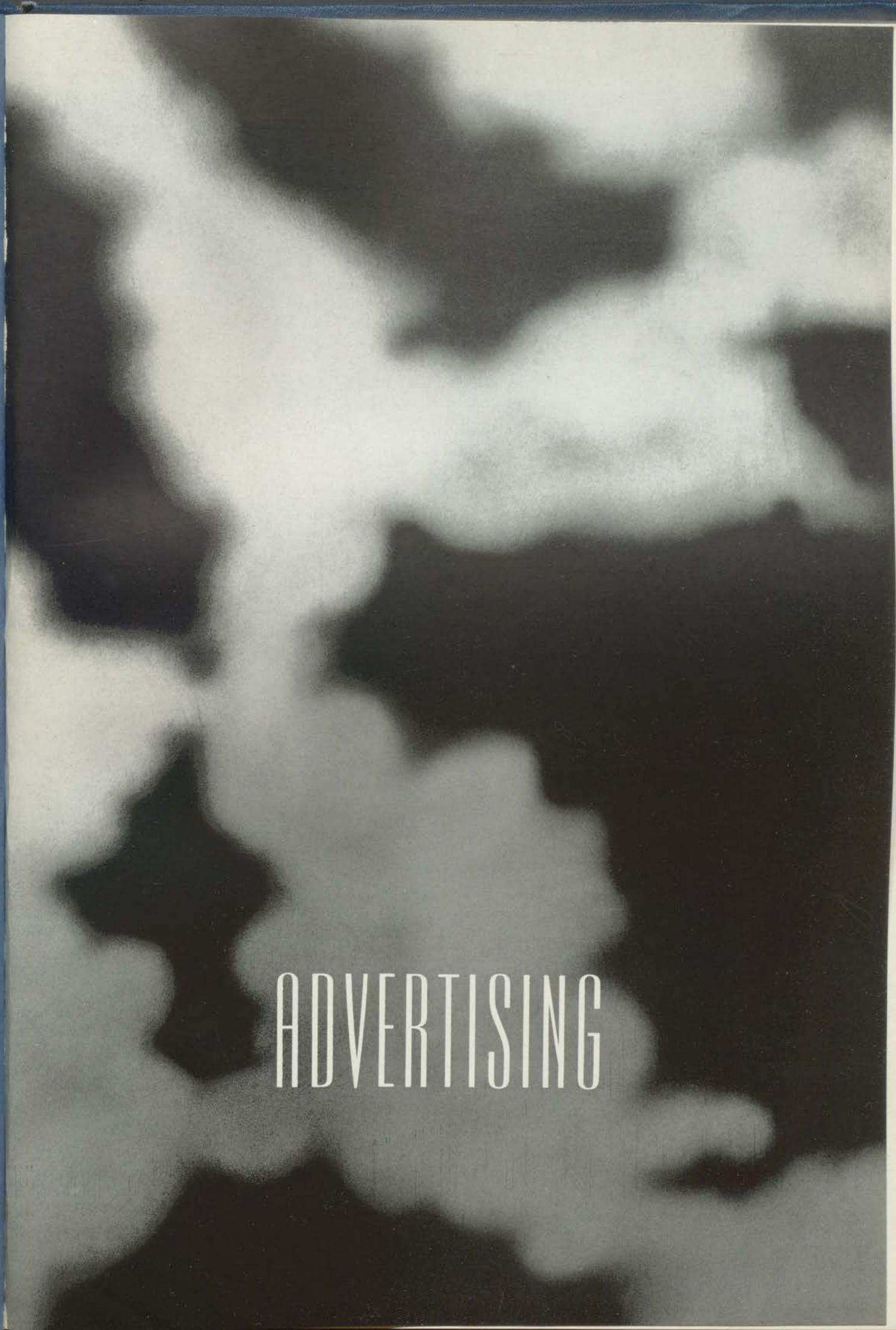
Capt. Rev. M. Dalton; Capt. Rev. P. Donovan; Capt. Rev. C. McNabb; Capt. Rev. J. Steele; Capt. F. Payne; Lieutenants L. J. Deziel, J. R. Turnbull, Ken MacIntyre, John Brick, Ted DeMuy, Brian Wilson, Ted Reynolds, V. Westfall, R. A. Patterson, Stewart Bull; Sgt. Michael Heffernan, Sgt. McLean; Pte. Oswald Bondy, Pat Clark, Ray Conn, Serge Danis, James Farron, Leo Gignac, Alex Megg, Thomas Mogg, Charles Montreuil, Rene Petrimoulx, Jos. Pineau, Albert Robinet, Remi Robinet, Alex Watson, Wm. Weeks, Chas. Weston, Gordon Wilkinson, W. B. Forbes, Robert Henderson, Thos. Latham, Jack Lovell; Sigm. Alex. DesRosiers, Wm. Jarvis, James Ouellette.

ROYAL CANADIAN NAVY

Stoker Alex McDonald (killed in action aboard the «Jervis Bay»), Raymond Becigneul, James Holden, Carlton Jacques, Wilfred Leblanc, G. Reaume, James Sennett, John Sennett, Jack Stephenson.

ROYAL CANADIAN AIR FORCE

Flight Lieutenant the Rev. Stanley M. Lynch, C.S.B.; John Alexander, Ulysse Bezaire, Giles Bison, Cyril Brennan, Francis Brian, Mac Brian, Dan Callaghan, Gerald Clarke, Thomas DeCourcey, Charles DesRosiers, Sully Dunn, Francis Farron, Ed. Girardot, Buster Harwood, Stan Kalakowski, Cliff Ladouceur, Edgar Lassaline, Charles Malone, James McKinley, Vincent McKinley, Neil Parent, John Pleasance, Clarence Reaume, Wm. Richardson (of P. & W. Staff), Pete Robertson, Ernest Smithson, Cameron Thompson, Henry Trombley, William Valkenier, Oswald Wasman, James Cavanaugh (killed in an accident in England).


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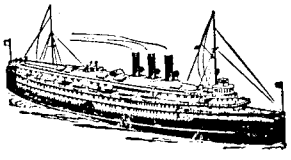
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« *Continued from Page 17* »

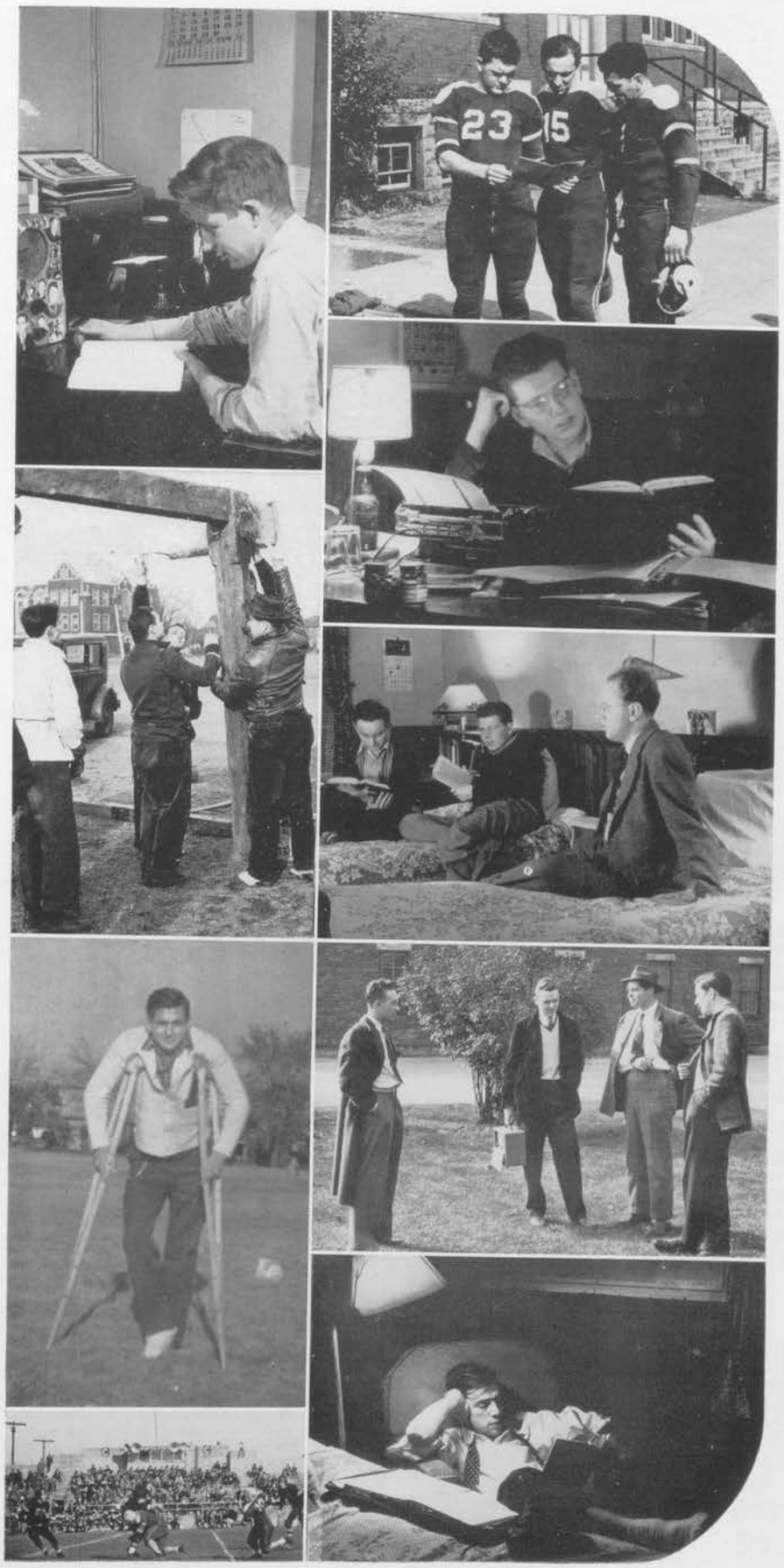
is taught in the university is generally termed the "higher learning", and the term has come to be synonymous with university education. This higher learning comprises the highest, the most perfectly developed knowledge which the culture and tradition possess; it is here in the higher learning that the deepest and most fundamental truths of human experience are investigated. Here are the greatest traditions of literature and art studied to be apprehended and appreciated. Most important of all, however, is the fact that it is in the university that the intellectual potentialities of man are cultivated and developed that they may be completely realized. This knowledge, this cultivation of the intellect can be accomplished only through the exercise of the intellect in understanding. The formation of proper intellectual habits should be the primary aim of the university.

The modern university traces its beginnings to the "studium generale" of the Middle Ages. The "studium generale" or university as it came to be known was born of the cathedral schools of the Church in the latter part of the twelfth century. The avowed aim of these schools was to make men "fit to serve God in Church and State" and to accomplish this they built a higher learning about the basic liberal arts embraced in the quadrivium and the trivium. For the medieval man, the full realization of his nature was to be found only in the study of these arts; in them did he find the necessary knowledge and cultivation for fulfilling best his function in society. It is very noteworthy, that in its traditional function, the university, while treating the theoretical sciences as ends in themselves, nevertheless has a very practical end in view, the cultivation of the social nature of man. The cultivation of society was to be accomplished not so much through mechanical improvements as through a cultivation of the intellects of the individual members of society. Liberality, based on this idea, became a traditional and necessary note in the constitution of the university.

The modern university, while in many cases preserving the traditional form and organization, is yet accused of violating its traditions in spirit. The attention of our culture seems to be centered upon the universities, seeking in them an explanation for many cultural failures. Much has been said of the failure of the modern university to fulfill the ends for which it exists and it has been advocated that the only solution to the modern educational sickness is a return to the root of the tradition, the Mediaeval universities. Other groups, insisting on progress or what they term progress refuse to admit the shortcomings of the modern schools and fail to see any need of reform. These accusations against the modern universities, however, are based on actual facts, the results of investigation of qualified men to whom the fate of the modern higher learning is a very vital question.

Modern universities are accused of violating their tradition in the practice of over-specialization. The products of their training stand as evidence to this charge; not only the culture but also the graduates themselves have found their training to be inadequate to their needs. In the academic sense of the term, specialization signifies the confinement of a student's efforts to the matering of one discipline or branch of knowledge. For the student without the general background of the liberal arts, the results of specialization are a tendency or inclination to become a slave to his narrow field of accomplishment and to subject the whole of reality to the criteria of the particular aspect of it with which his discipline is concerned. This succeeds in making the mind of the student less free and without the freedom that is engendered through the study of the liberal arts, he may not realize the freedom that is his in society. Many disciplines, each enslaved wholly to the knowledge of their departments, are utterly at a loss in finding universal truths equally valid for them all; therefore, when results of their investigations contradict each other, they can reach no common agreement, can make no decision as to the validity of truth and ultimately refuse to recognize any truth. This results in the complete destruction of the unity of the university and of its ability to provide a unified reflection of the culture.

« *Continued on Page 152* »


23
15

RESUMÉ

« *Continued from Page 121* »

DE SALES UNIVERSITY

The Shada-men came into their own on October 19th, when a smashing 6-0 upset was scored over the hard-hitting sailormen of De Sales. On a soggy, rainsoaked field the inspired passing of the Raiders reached a climax in the third quarter with a story-book fling from Zakem to Allen. Both teams played heads-up football, but Assumption's stellar performance was especially gratifying in view of their previous disappointments against far weaker adversaries. Although it is difficult to pick stars from a line that stood out like an All-Star aggregation all through the battle, Spahn, Drotar and Davids might be given the nod. The backfield, too, caught the spirit, and Suscinski, Reaume, and Hathaway all played an outstanding game.

ADRIAN COLLEGE

After the surprise defeat over De Sales, Coach Shada put his charges into a week's grueling practice in preparation for the next tilt with the vengeful warriors from Adrian. Adrian, which used to have a potent Indian sign over Assumption, was all set to put another hex on the Purple and White. After two scoreless periods of performance by the infantry, Assumption took to the air and Johnny Zakem put on a passing exhibition to bring Assumption to the enemy's one-yard line. Zakem then hopped over for the score. Adrian started a comeback when Powers began going places with an intercepted pass but Haremski got in his way. Dennis, Freeman, Long, Davids, Dolan and Haremski did all right by themselves in the front line trenches, while Suscinski, Delaney and especially Eddie Jacques starred in the backfields.

GRAND RAPIDS JR COLLEGE

The Raiders, not even pausing for a breathing spell, went to meet the tough "Jaycees" of Grand Rapids Jr. College in as hard a fight ever witnessed on a gridiron. After three bitter quarters Suscinski opened the last period with a long pass to Bob McClelland, who ran the ball thirty harrowing yards to a point about twenty-five inches from the pay-off stripe. After three unsuccessful assaults on the big Jaycee line, Zakem ran back to the twenty-five yard line and flipped a pretty one to Jacques who had already set his foot in the promised land. After Nienstedt made an easy conversion, Charon paced a victory march for the opponents, and they also converted to tie the game. In the Purple line Freeman, Long, Dolan, Kumko, and Drotar dragged down honors, while behind them Suscinski, McClelland and Jacques shared the spotlight.

FERRIS INSTITUTE

The Assumption team, badly crippled by the successive losses of Phil Spahn, Bob Long, and Pete Drotar, three very proficient football players, next lined up against unpredictable Ferris Institute. Again waiting until the last quarter to hit their stride, the Raiders began to move when they began bombarding the enemy with their accurate passing barrage. Moving swiftly down the field, Suscinski fired a sharp one to Ryan, who scored. After an intercepted pass, Assumption brought the ball down to Ferris' thirty-eight yard line; Zakem then threw the ball to Eddie Suscinski who got hold of it and crossed the goal line standing up. Zakem repeated after another pass interception and Suscinski again carried the ball over for six more tallies. Freeman, Neinstedt, Gormely, Allen, Dennis, Ryan, and Lally put in a good day's work in the line, and Reaume, Zakem, and the ever-reliable Suscinski took care of the offensive in their usual competent manner.

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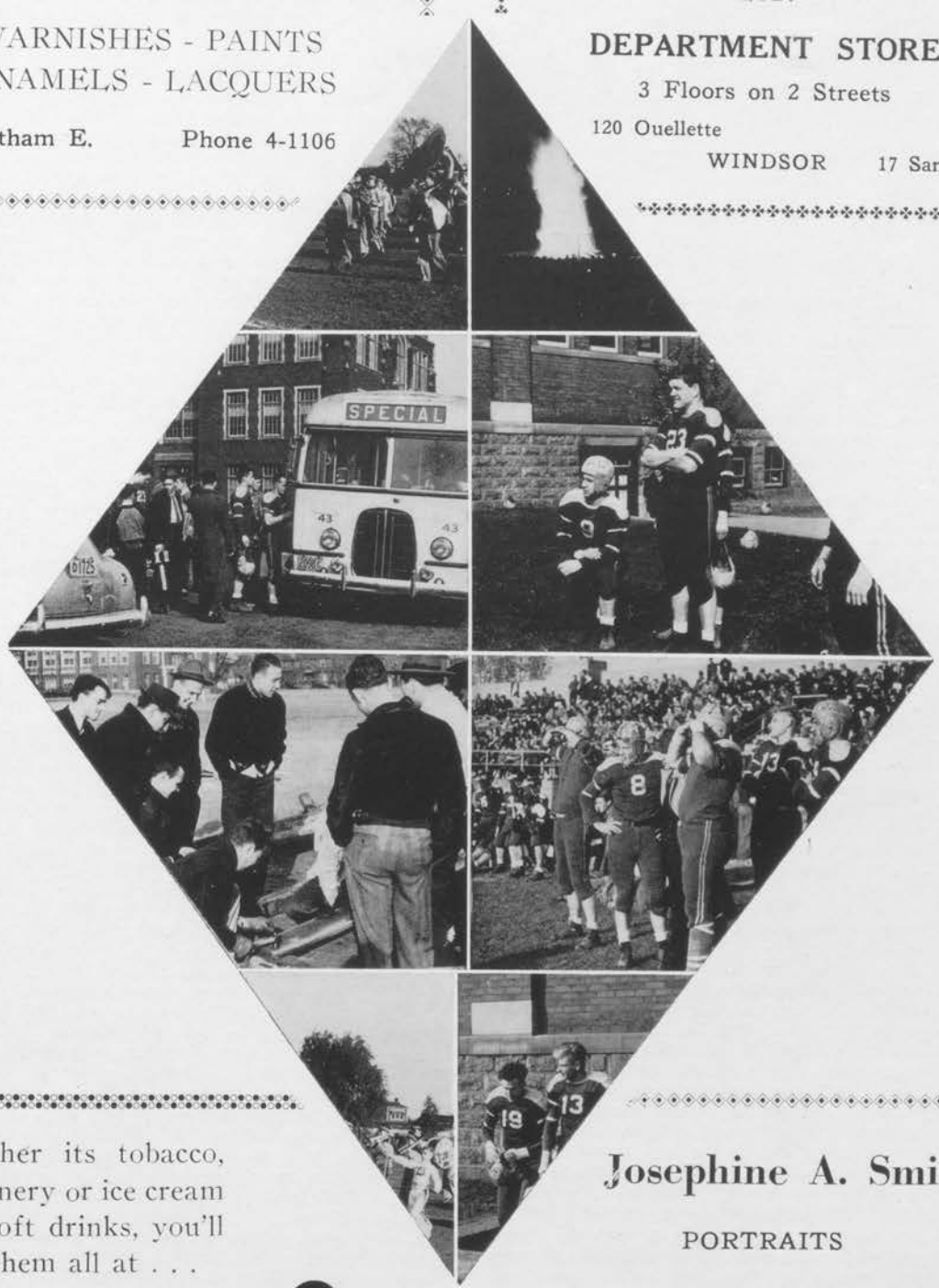
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"MODERN UNIVERSITIES"

« *Continued from Page 48* »

The causes of overspecialization are several; however, one cause that is responsible not only for its rise but also for its toleration is the popular misconception of the meaning of the term university. For the modern mind, a university denotes an institution in which is embraced the sum total of all human knowledge and skills, both theoretical and practical. According to the first tradition of the university, it is an institution in which the liberal arts were taught. The first use of the term in the Middle ages referred to the community of teachers and students who pursued the arts rather than to the institution of education itself. This misconception has led to the inclusion of all kinds of polytechnical schools in the university; in fact, this has been carried to such an extent that the proper object of university education is lost sight of. Many of these disciplines that today constitute a major part of the university and which are primarily directed at the development of empirical skill rather than intellectual cultivation, have, really, no place whatsoever in the proper constitution of the university. This error is the very antithesis of the traditional university and must be regarded as a root of many of the abuses of the tradition.

Specialization and technicalization have succeeded in relegating the liberal arts to a minor position in the modern university where as their proper position is one in which they are the central and most important study of the school. The liberal arts have a very firm foundation in the nature of things which justifies their use as the fundamental curricula in the training of the human intellect. These arts train the nature of man, realize the most fundamental aspects of his being and in so doing prepare the man to function in his fullest powers. The liberal arts of the mediaeval schools were composed of the trivium and the quadrivium. The trivium was concerned with the mind of man; in logic it studied the habits of the mind, how a man is to think and in grammer and rhetoric the powers of communication were investigated and developed. The quadrivium aimed at a knowledge and understanding of matter from the aspects of quantity and extension. Number was studied by arithmetic and music and extension was seen through astronomy and geometry. The whole of reality was realized, mind and matter; the mind was freed from its narrow view and given a universal and fundamental insight into the whole of man's existence.

Today, this investigation of reality through the liberal arts has been made subservient to what is deemed more practical study, that of empirical sciences and techniques of production. What was considered the first principle of all learning has been abandoned to the disunity accruing from separate and autonomous departments specializing in the so-called practical subjects. We find that today the universities are inclined to judge the worth of what we call the higher learning by standards of immediate utility and monetary value to the individual student who practices the arts he learns. This is wholly contrary to the proper spirit of education and has yielded a demoralizing effect on it and on the culture of which it is a part. It is true that the university must meet some of the demands of its present culture but it cannot, if it is to remain a true university, become a mere utility to the productive and active elements of that culture. It must remain a part of the foundation of culture.

Flowing from the utilitarianism of university instruction is another factory that has been the object of much criticism and which has shown the modern university in a very bad light when compared to its mediaeval archetype. The stress on the mere acceptance of facts in order that they may be utilized rather than on a thorough understanding of them has made for a brand of superficial intellectual activity that utterly neglects the development of individual powers of reasoning and insight. Such a mode of thinking as this which unable to comprehend the real and fundamental values of things is swayed by superficial considerations becomes utterly worthless when confronted by life. If we consider this training in the light of the mediaeval purpose of education of fitting man "to serve God in Church and State", it is hopelessly inadequate. Considered, however, in modern civilization where the question of serving God no longer is believed important, it is yet inadequate to prepare man for a life in society. This lack lies in the fact that the nature of man is not the object of development, but unless it is developed a man cannot hope to function well in society.

Another aspect of the departmental autonomy that has characterized the modern university is the individualism of so many of the teachers. University professors today require that they have complete freedom and independence from the university both in their professional and social capacities. The prevailing attitude is that they are to teach in any department in precisely the way in which they want to; they do not want any discipline or order imposed upon their methods by the university. Compared with the spirit of the mediaeval educator, the modern professor is far short of being an ideal teacher. A certain humility was insisted upon in the Middle Ages, such a humility that would cause men to respect the rulings of higher laws in order that they would best serve their function. This humility prompted the recognition of common principles that bound all together that strove to a common end. So it was in the universities that the teachers strove by co-operation to achieve the best possible results of education and serve society well. Today, however, we find that as a result of the individualism, the personal autonomy of the professors, that they recognize no common truth but only that to which they personally feel attracted; they know no common end but recognize only that of their own discipline. The modern professor has isolated himself from his colleagues, from the university and from truth itself.

There is one thing that is common to all the faults and errors of the university, one thing that accounts for the lack of unity, for over-emphasis in one case and to under emphasis in another: this is the failure of the modern university to recognize the need for any kind of order, unity and co-ordination within itself. We have seen at the bottom of most of the failures of the modern university a fundamental lack of a common principle. This appears in many ways to be almost incomprehensible for should not one institution have one single principle? There is no principle by which the parts of the whole university are judged and ordered in their relation to the primary function of the organization. It is for this we must search if we are to find a solution to the faults of higher education and effect a remedy.

We have noted that these faults did not exist in the archetypal mediaeval university so it is logical to look to the mediaeval university to provide a clue to a principle of unification and order that may be applied to modern universities. The educators of the Middle Ages had a common principle that was recognized by all and by which all lived. This was the great Christian Faith of the Middle Ages, a faith that was truly universal. The common truth of the era was that man's end in life was to serve God and thus to effect the salvation of his own immortal soul. On this truth were based all the institutions of man and it was, therefore, the truth upon which the universities were founded. The truth was the basis for the ordering

« *Continued on Page 154* »

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UNIVERSITIES

« *Continued from Page 152* »

of the whole of the knowledge dealt with in the university each in regard to the other, the more important occupying a higher position than the less important and the importance was measured in terms of the end they served, to serve God and save man's soul. This principle also served as a criterion of truth by which the results of all the investigations of man in the individual disciplines might be measured and ordered. The conclusions of theology were recognized as being valid for all men and they being true it was impossible that any other conclusions could violate them and yet be true. This fact assured for the mediaeval educator the safeguarding of truth and made it the common object of all learning.

It is immediately evident, however, that this solution will not solve the problem for modern univerities. In a world in which there is no common faith, theology cannot serve as the criterion for all the sciences nor as the judge of truth. In fact, we can go farther and say that we can have no solution to modern problem that is outside the natural order for modern learning is not inclined toward acceptance of any truth outside the natural order. We must find among the natural sciences a science more fundamental to any other, a science that must be universal embracing all of reality and which can arrange all the branches of human knowledge in the light of common principles. The science that fulfills all these requirements is philosophy or metaphysics, the highest and most perfect form of purely human knowledge. The object of philosophy is universal in that it seeks to know all of reality in the light of its first principles; it is fundamental to the other science in that it investigates the first principles of these sciences and it is the science that can best establish a hierarchy for the fact that it alone of all the sciences knows the fundamental value of things in relation to the primary ends of man. Philosophy must be recognized as the "Queen of the Sciences", the lawful ruler of all the sciences who will regulate their activity to their proper ends and thus realize the common end of all knowledge.

The recognition of philosophy in the universities and a full realization of its function of arranging a proper hierarchy of learning and providing a fundamental and universal criterion of truth is the only possible solution to the dilema of the modern universities. It alone can provide a unifying principle that will re-organize the chaos that we have seen to be at the root of the trouble in the schools. It alone has the power to find and establish a truth that is universally valid for all the branches of knowledge. As the most perfect development and synthesis of the liberal arts, it will re-establish their position in education and succeed again in teaching the minds of men to be free. Philosophy is, however, a neglected science in the modern higher learning. Its fields have been infringed upon by the lesser sciences and have consequently suffered the same disorganization as they with the addition that the mode of these sciences not being the mode of philosophy, further chaos has resulted. To function as a principle of unity and truth, philosophy must again realize her proper position in the hierarchy of learning, must again become autonomous and superior to the empirical knowledge of lesser sciences. This must be done if we are to save our modern universities and our modern culture from final collapse into an absolute chaos.

The movement to rejuvenation must begin in the universities themselves. The schools have at hand the means of their salvation and if they are again to become the centers and leaders of the culture they must make use of themselves. They must revolt against the slavery to contemporary developments into which they have thrown themselves and must find again their freedom in the recognition of the cultural heritage of which they are a part. These reforms must be aimed at the re-establishment of the university as the center of culture, the place it occupied in the Middle Ages that gave it birth. Modern universities should realize that their hope and their importance can only be comprehended and realized in the tradition of the past which has been abandoned by them.

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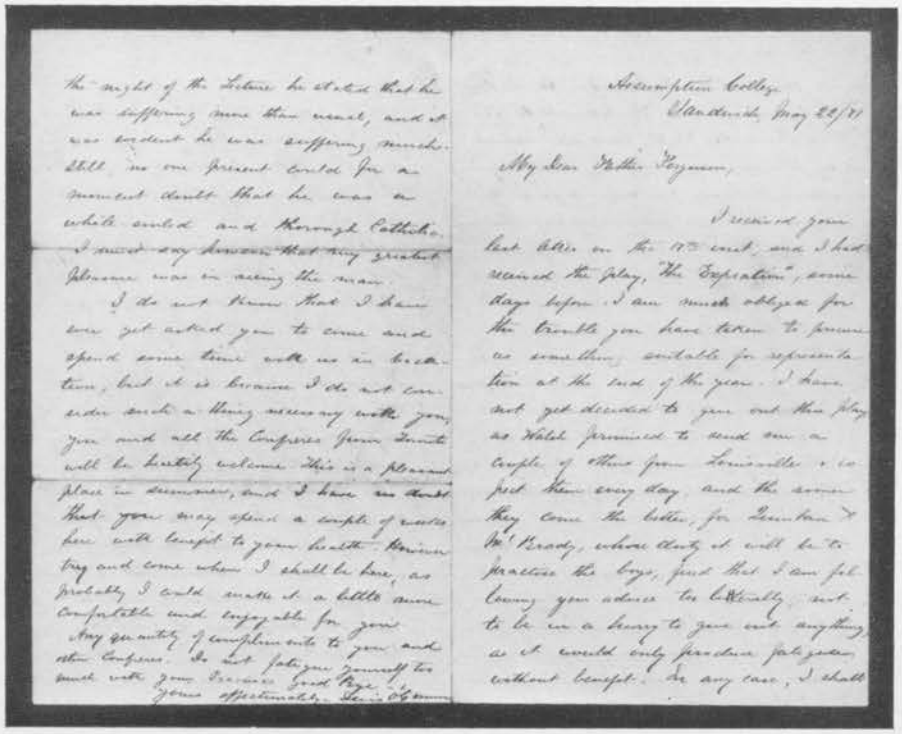
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the night of the Lecture he stated that he was suffering more than usual, and it was evident he was suffering much. Still no one present could for a moment doubt that he was a white souled and thorough Catholic. I must say however that my greatest pleasure was in seeing the man.

I do not know that I have ever yet asked you to come and spend some time with us in vacation, but it is because I do not consider such a thing necessary with you, you and all the Confreres [illegible] will be heartily welcome. This is a pleasant place in summer, and I have no doubt that you may spend a couple of weeks here with benefit to your health. Remember and come when I shall be here, as probably I could make it a little more comfortable and enjoyable for you.

Any quantity of compliments to you and other Confreres. Do not fail to remember me with your Masses and Rosary.

Yours affectionately, Denis O'Connor

Assumption College
Sandwich, May 22/71

My dear Father Ferguson,

I received your last letter on the 17th inst, and I had received the play, "The Expiration", some days before. I am much obliged for the trouble you have taken to procure us something suitable for representation at the end of the year. I have not yet decided to give out the play as Walsh promised to send me a couple of others from London + to get them every day, and the sooner they come the better, for Quinlan + Mr. Brady, whose duty it will be to practise the boys, find that I am following your advice to literally, not to be in a hurry to give out anything as it would only produce failure without benefit. In any case, I shall

■ This is a reproduction of a letter written by Archbishop Denis O'Connor, First Superior of Assumption College, to Father Ferguson—a very great friend of his. The date is May 22, 1871, the second year the College was operating.

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REGINA PACIS

« Continued from Page 19 »

When the Son of God felt that the Church which He had started was well founded, He called His Blessed Mother to His side in the beautiful manner of the Assumption. The Omnipotent did something for Mary that had never occurred or would ever again occur in the history of mankind, namely that of entering heaven in her earthly body and human soul. This act of God shows His great love for her and it is also his payment to her for the many sacrifices that she made for Him while on earth as the Second Person of the Blessed Trinity made Man.

Students of Assumption College should have special devotion to Mary because of the numerous blessings she has bestowed on this, her institution, for the past seventy-one years. Since these halls of learning are named after her, students learn to stay close to our Blessed Mother and profit by her examples. Our Blessed Lady was known for the virtues of patience, love, charity, purity, courage and faith. It is these same virtues that we are taught and so because of the close relationship between our Blessed Mother and the students as well as the school is the reason why the young men of Assumption should have and do have special devotion to our Blessed Mother. We call Mary our mother, and rightly too, because in time of need or when studies get a little difficult, as they sometimes do, we go to her and ask her aid and blessing in order that the work will be eased.

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CULTURE

« Continued from Page 71 »

bombed Rotterdam, of Britain besieged from the air and the sea. We cannot imagine the million lives that have been uprooted, broken, robbed of happiness—we cannot imagine the lives of millions who have lost even the idea of safety and the possibility of thinking ahead, planning a future for themselves and their children. We cannot measure the material destruction—the consequences of even one small item in this wholesale destruction, like the drastic reduction of livestock in all European countries now under Nazi or Communist rule. It means, that it will take some fifteen years, under favorable circumstances, before the supply of milk and animal fats can be raised to the pre-war standard that was necessary, at least in countries with the natural conditions of Norway or Finland, to preserve the health of the population during our long and dark winters. And that is just one tiny item on the list of destruction this war already has brought about.

We cannot fancy the material damage to the treasures of arts and crafts, our heritage of centuries of humane civilization. We cannot imagine the sum of loveliness in English cities and towns that has been smashed by bombs, the treasures of libraries and museums, of great houses and small homes plundered and defiled or burnt in every country the war has engulfed. I cannot picture my own country, or my mother's country, Denmark, after this war —even if we hope and trust, one day we shall get rid of the invader's hordes. You see, we Scandinavian people had developed our own way of living—whilst we were eager to keep up with the march of material and scientific progress, even if we in some realms of modern life really were in the vanguard of social improvements, we carefully tried to preserve all that was best, that had proved suitable for our natural conditions and for our national temper, in our old ways of living. We really had achieved some success with our attempts to be at once very conservative and very radical nations. The one thing we can predict about our countries after this war is, that we will have lost much of our old good things and probably most of the good new things that had been created through the efforts of some two or three generations.

LIES PREFERRED

And yet—far worse than all this is the fact, that the very core of the new totalitarian state's concept is this principle: they prefer to work with lies. It is really a perfectly grotesque fact. In our times we are fully aware that, where the so-called exact sciences are concerned, in physics or medicine for instance, the urgent demand is truthfulness, in the widest meaning of the word. Straight thinking, an incorruptible will to make precise observations, a conscientious manipulation of every scrap of material in hand is demanded, lest the work should be entirely wasted. Where the social sciences are concerned, however, leading men of our times put their trust in lies above everything else. When it comes to work upon the minds of men, to focus all the powers of a nation on goals to work and fight and suffer and endure for—the new leaders of these nations firmly believe, lies is the best stuff to feed the souls of men and women and children upon.

It is certainly Fate's most exquisite irony. For centuries the white man has prided himself on the advance of enlightenment. He has scornfully looked back upon the superstitions of the "Dark Continent", the murky Middle Ages—superstitions which very often were conditioned by erroneous interpretations of perfectly sound observations that men lacked technical instruments to test out, and these erroneous explanations of observed facts were mostly given in perfectly good faith.

SUPERSTITIONS

But now we have lived to see, that self-appointed leaders of the people deliberately propagate superstitions which they cannot possibly believe in themselves. They use all the means of modern propaganda and educational technique to prevent their countrymen from thinking for

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CULTURE

« Continued from Page 161 »

themselves, and thus from being less easily led on the way their leaders would drive them. With lies and with terror National Socialism and National Communism are striving to foster in the human intellect all the qualities that will make it impotent to think straight, that will weaken its sense of reality.

On such ideologies ycu cannot build a society—in fact, you cannot build anything on them. Never for a moment have I believed that any of the states that have embraced one or the other of the totalitarian ideologies will ever be able to build a lasting structure that men can live and make their home in. The battle between the Totalitarian and the Democratic and professedly Christian nations is not about which of them shall build a world according to their different ideals and ideas. Our battle is a battle to stem the tide of destruction, their to march on. They must attempt the subjection of people after people, they must suck the life-blood out of them to prolong their own existence for a while, they must ever seek fresh prey—from continent to continent. To us is the effort to fight their lethal ideologies, whilst we try to drive them back by armed forces. Remember, world cultures have broken down before now, large culture-creating people have been reduced to small vegetating tribes of fellahin or wandering nomads. The Asia Minor, where St. Paul traveled from prosperous city to prosperous city, the North Africa where St. Augustine worked and studied in urbane and rather sophisticated environment, became deserts littered with ruins. But in the days of St. Paul and St. Augustine this world was a wide world, primitive communications did prevent destruction even of large areas to spread endlessly —there were people and places from where reserves could be drawn, fresh growths of civilization evolved. Now this earth of ours has become much smaller, we have conquered distance—there is nothing to prevent one type of civilization, or one wave of destruction, to embrace the whole of our world.

Nothing—except human determination to evolve and spread another type of civilization, to stem the wave of destruction. The fate of mankind depends today, as probably never before in history, on men's efforts, on our own resolutions about the kind of future we desire for mankind, on our readiness to plan it, fight for it, use our faculties of soul and mind and body to make it emerge from the chaos of our times.

POWER OF EVIL

To us Catholics, the fundamental horror of this chaos must be, that it proves the tremendous power of lies—and YOU know, from whom all lies spring ultimately. You know the name of the father of lies. Of course, we Christians of all—or at least of most denominations, did not exactly disbelieve in the existence of the Devil. For us Catholic Christians it was an article of faith to believe in him. But one thing is believe, realize is quite another story. All of us know, we must die some day—but I do not think anybody except the saints generally realized it, as long as we were healthy and reasonably satisfied with our business of living. Oh, yes, we believed in the Devil all right, we fought him sometimes in our private lives, when he tempted us with tricks we have learned everything about in the confessional, we recognized the traces of his claws or cloven foot, when they appeared in a sufficiently well-known pattern. But how many of us realized the immense power of evil, working underground, breathing in the very atmosphere we breathed—the huge spiritual force, a discarnate personality working to explode and destroy what God created, because he himself is denied the power to create. How many of us had an inkling of the might and the cunning of super-human envy and despair and hate towards a Creator-God, and a Father-God, by a fallen Angel, who cannot generate and will not serve? Oh, I do not mean we ought to understand the mind of Satan—that is entirely above our faculties as embodied souls. But we ought to understand how far

« Continued on Page 170 »

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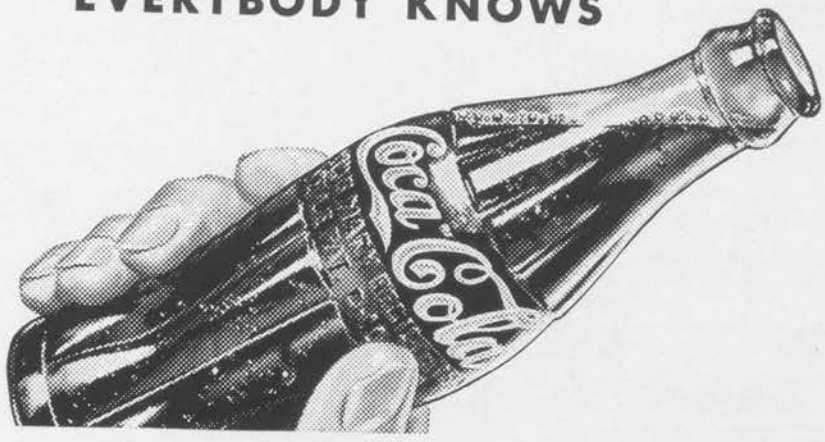
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CULTURE

« Continued from Page 162 »

the evilness of the evil one is above out power to picture and imagine—and fight. This is surely one of the instances where we can only say with the apostle: "Of myself I can do nothing, but I can everything in Him who makes me strong."

Certainly, the states that have been built on democracy are far from being immaculate—they have plenty of heavy sins and stupidities to account for. Promises and treaties were broken before the world saw the rise of the totalitarian states. Politics used crooked ways, deceit and lies, before that time, too. Yet there was always present some sort of common sense in the nations; a warning which said:

TRUTH FOUNDATION

Truth is the safest foundation to build upon; the Lie is a thing one should avoid, if possible. Well, it ought not to astonish us, as Catholics: the democracies too are made up of imperfect, sinful men and women. For more than a century the onslaught on the church by all schools of thinkers who were optimistic about the progressive evolution was at the bottom inspired by resentment against the Christian Creed, just because it maintains, that mankind does not really progress at all. Men and women will have to make war for ever against evil and misery, against the temptations in their own souls to sins of pride and greed and deceit, as well as against the oppression that the weak and the innocent must suffer from the hands of all who yield to the temptations of Evil. In this war, mankind will win victories and make conquests, and it will suffer losses and defeats, but the war will go on, till the day of Judgment. This Christian philosophy of life will call upon men and women to fight in an unending battle, to be ever armed and watchful, never lull themselves with vain hopes, that any conquered good things may not be disputed, will need to be defended and remade for ever. And even when I myself was very far from being a Christian, I was never able to understand, why this Christian sceptical view of humanity should be called reactionary or cowardly or unnatural, by its opponents, who very often fought for the same ends as we, more justice, more charity, more understanding of the brotherhood of all men,—but wanted to stiffen the morals of their armies by confessing a belief in the finality of every conquest made to bring about a better, more enlightened, more just and peaceful state of society. This refusal to face the possibility of spiritual or social backsliding for humanity, the optimistical confidence that whatever mankind has achieved of good and noble can not be undone, will not disappear except through being developed into something better still, did always seem to me the fundamental weakness of the people that called themselves Freethinkers—even when I called myself a freethinker—with many mental reservations.

It is true, however, that the democratic conception of human life will ever contain the elements necessary for a possible regeneration of society, for new adjustments and bettering of the people's conditions under leadership of the fittest individuals, namely, the men and women who have the courage and the will to respect truth, whether they seek the slow laws of the nature that environs us, or the truth of human nature. It is also a truth, it is even a commonplace, that the origins of this democratic conception of human life are older than Christianity, that it is, in essential features, our heritage from the ancient Greeks, and that this pagan people were passionate enquirers in the nature of things, and seekers of Truth. Their love of liberty, their beautiful veneration of human personality, was limited only by their discrimination between more or less valuable people and nations and races. Perhaps it was limited only because they were not given the revelation of basic human equality—of the Fatherhood of God and our common heritage of original sin.

SLOW TO REALIZE

Certainly it is also true, and a bitter truth, that Christians for almost two thousand years have been slow to realize, quick to forget, the implications of their Faith, when they confessed their belief in God the Father and

« Continued on Page 172 »

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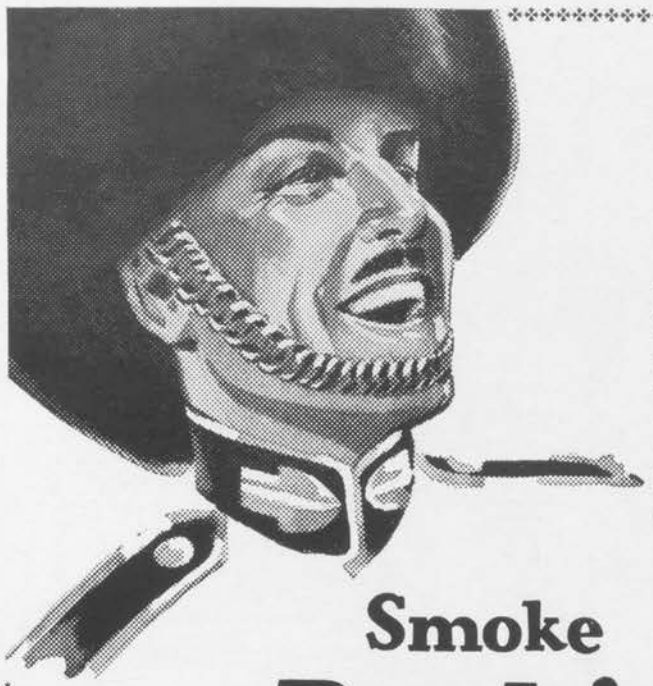
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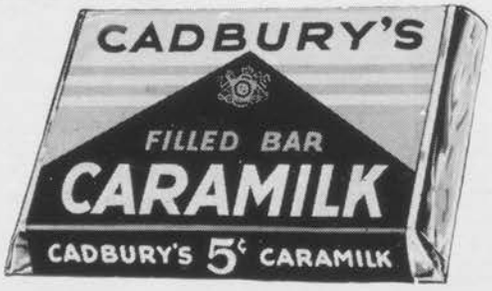
« Continued from Page 170 »

the Fall of Man. That in spite of the differences that give races and nations and every single individual their own separate personalities, that make us unlike one another and make us like or dislike our fellowmen, all men are equal in the glory of being made in the image of God, equally disgraced by the taint of original sin.

And nevertheless, at the core of Christian Culture, I think, is the acceptance of this fact of our fundamental equality in glory and in infamy, of the brotherhood of all men. However imperfectly it may have been realized by individual Christians, in all walks of life, how brutally Christians may have sinned against it—you cannot deny it without denying Christ. Nazists or fascists have tried to deny it and still call themselves Christians—but have had to distort the teaching of our Lord's Life and His Words and His Death, they have to hide their children and young people away from His influence. You cannot deny this basis of human equality and brotherhood and try to build a democratic society on any other concept of men being each other's equals—the unlikeness of gifts and tempers that make us into separate individuals, that always made some few men the leaders of the many, always gave some men power over their fellowmen, will be aggravated a thousand times, when those on top imagin, they themselves are not in the hands of some power which will hold them responsible, whatever these Powers may be—some spiritual force from the visible world, or the Ghosts of their Ancestors, or dynasties of Gods in earth and sky, or one God. Any attempt to build communism, except on a spiritual communion of Faith, like the communism of the Monastic Orders for instance, must lead to an everlasting battle between unlike types of personalities and unending attempts to liquidate or suppress unwanted varieties of individuals.

THE WAY

The honor you have bestowed on me, in choosing me to receive the first Christian Culture Award that Assumption College has decided to institute, I certainly appreciate very highly, and I am deeply grateful to you. But I am sure, you could find very, very many workers in the different walks of life, that were much more worthy to receive it. You may be sure, I do not under-estimate the importance of the realm of letters, that I belong to, when it comes to preserve and re-create the values of our Christian Culture. But I know very well, even if we literary people have our task to do in times like the present, the most important work today is theirs, who achieve the closest communion with Him who has said of Himself, that He is the Way, the Truth and the Life,—the only Way to escape from universal destruction, the only Truth who can defend us against the power of Lie, the single source of Life in a world, drunk with the desire of death. And who they are, that have achieved this communion, who are drawing most copiously from the well of living water, to quench the Hellfires of the father of Lies—is not given any of us to know. Certainly, we see sometimes the traces of their work, the sparks of their vitality lighting up the darkness of the world, in the ministry of God's Church, in the schools, in the homes, in the realms of science and art, on one and all of life's battle fields. But this creative endeavor, upon which the whole of our Christian Culture really depends, is above human awards—is indeed above our power to know and understand. But all of you know, the survival of Christian Culture is entirely dependent upon this hidden communion of holy souls with God.



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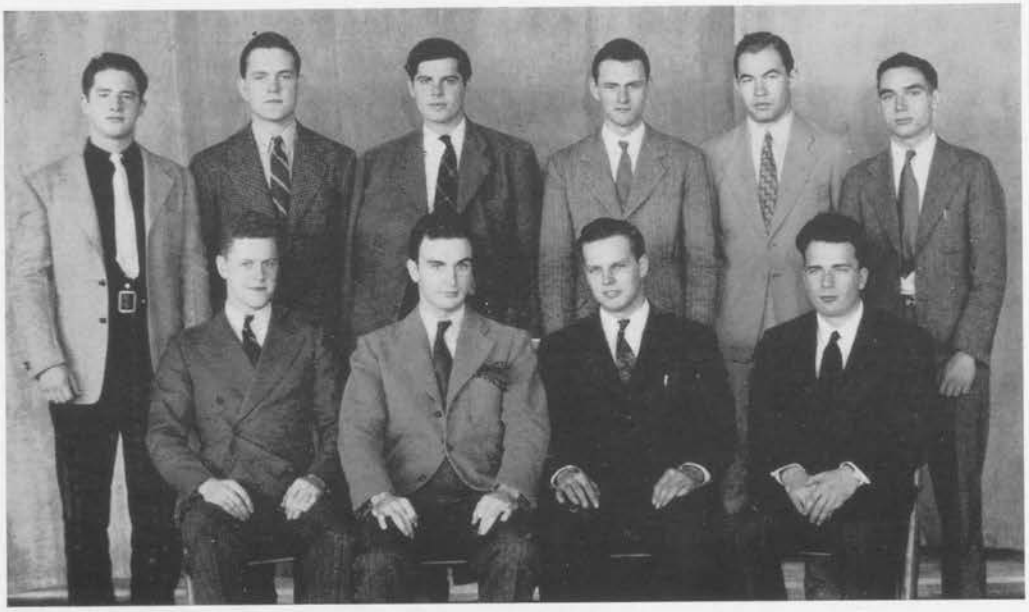
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Seated: J. Burr, J. Fitzpatrick, C. Crippen, P. Hellner.

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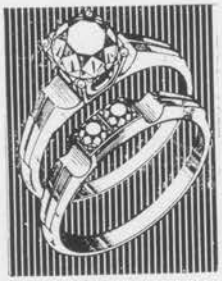
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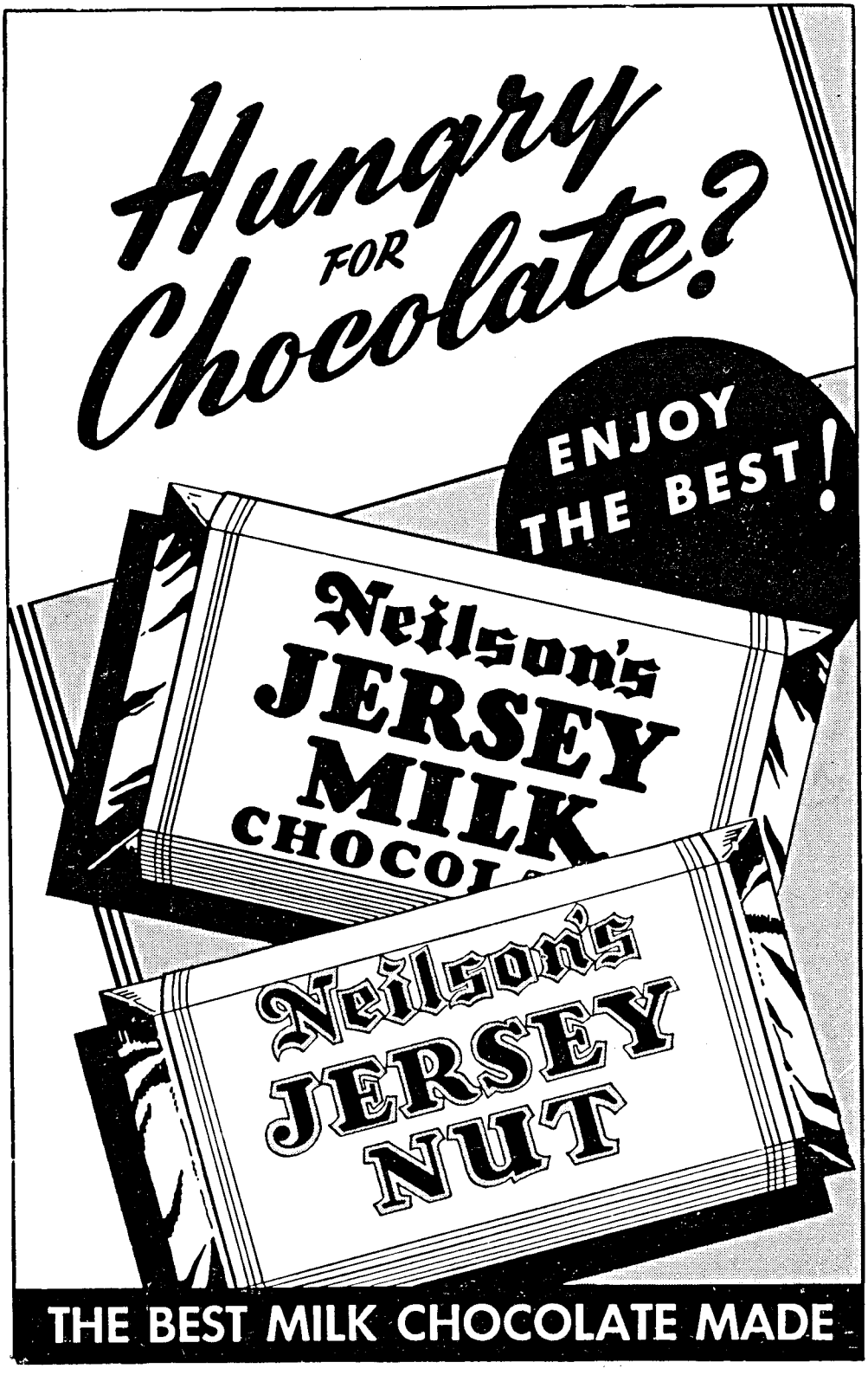
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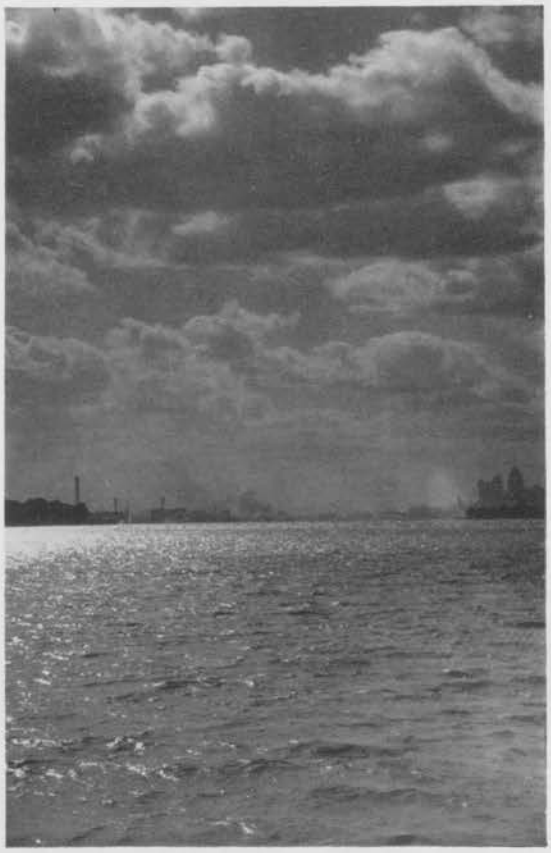
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